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INDIAN NOTES AND MONOGRAPHS

EDITED BY F. W. HODGE



A SERIES OF PUBLICA-
TIONS RELATING TO THE
AMERICAN ABORIGINES

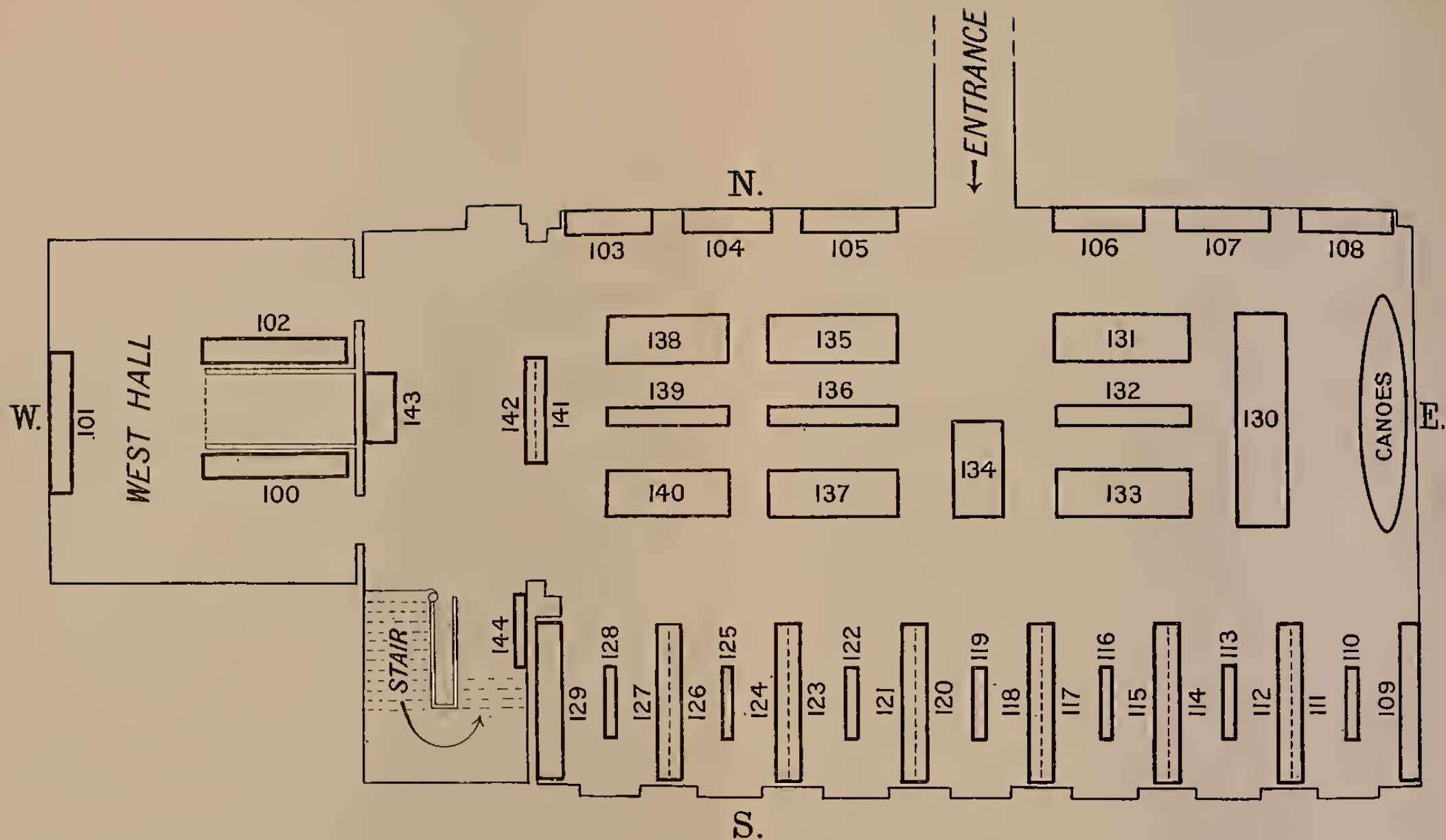
GUIDE TO THE MUSEUM

FIRST FLOOR

NEW YORK
MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
1922

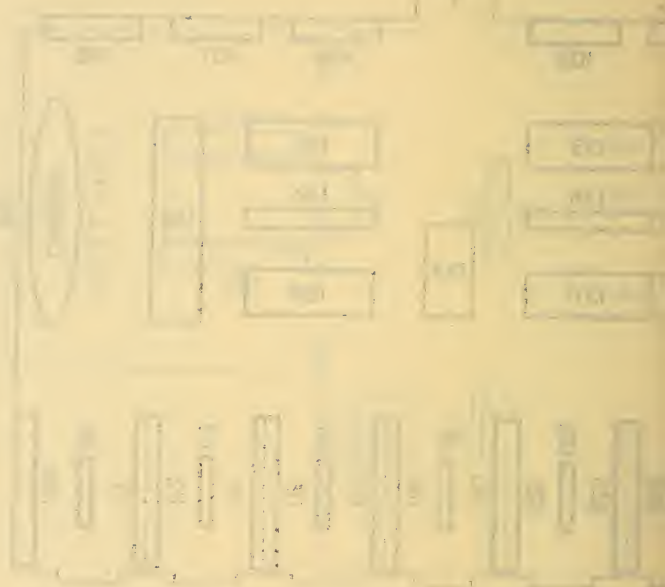
THIS series of INDIAN NOTES AND MONOGRAPHS is devoted primarily to the publication of the results of studies by members of the staff of the Museum of the American Indian, Heye Foundation, and is uniform with HISPANIC NOTES AND MONOGRAPHS, published by the Hispanic Society of America, with which organization this Museum is in cordial coöperation.

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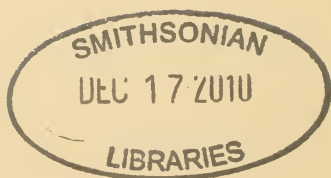


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ETHNOLOGICAL COLLECTIONS
FROM NORTHERN
AMERICA



HIS Guide is not designed to describe all the collections exhibited, but rather is intended to give a brief general outline of the character of the various groups of Indians represented, with such special reference to the objects displayed as may be necessary to afford a fair idea of the Indian life and customs.

It must not be understood that the collections on view are all that the Museum possesses; indeed the limitation of space for exhibition makes possible the display of only a comparatively small proportion. Even in those instances in which the Museum is especially rich in objects pertaining to the various culture groups, it has been found practicable to exhibit only such

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	<p>selection as will aim to give an impression of what the American aborigines are and what they did.</p> <p>On entering the hall the visitor should first view the collections in Cases 105 B and 106, flanking the main door, then proceed eastward, around the hall, finally examining the special exhibits in the middle cases before entering the West Hall. Special attention is directed to the exhibition drawers in the floor cases, which contain many garments and other objects pertaining to the several Indian groups.</p> <p>Additional ethnological collections from the Indians of the United States and Canada will be found on the Second Floor, for which there is a special Guide. Reference to the exhibits on the stairway is made in the Guides to the floors to which they appropriately pertain.</p> <p style="text-align: center;">CENTRAL ATLANTIC AREA (Cases 105 B, 106, 107 top, 108 top, 130, 131, 134, 135 A B drawers)</p> <p>ALONG the Atlantic coast from Massachusetts to Virginia, and westward from</p>
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Virginia into Kentucky, the first colonists found a group of tribes speaking Algonkian dialects, embracing such well-known peoples as the Narraganset, the Pequot, and the Mohegan, of the New England states,



Central Atlantic Area

the Delawares or Lenni Lenape of New Jersey and Pennsylvania, the Nanticoke of Delaware, the Powhatan tribes of Virginia, and the Shawnee of Kentucky. Only

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<p data-bbox="153 807 277 833">Agriculture</p> <p data-bbox="174 1226 267 1345">Mortars 105 B 106 B 107, 108 (top)</p>	<p data-bbox="295 257 934 790">scattered remnants of these tribes are now left in their ancient homes, remnants which could offer little in the way of collections to illustrate their old-time arts; but fortunately the Museum has been able to gather many specimens from the Delawares and the Shawnee who migrated to Oklahoma and to Canada, and have retained their ancient mode of life in great measure until comparatively recent years. The eastern tribal remnant contributing most to the collection is the Mohegan settlement near Norwich, Conn.</p> <p data-bbox="295 799 934 1333">The Indians mentioned are among those to whom agriculture was highly important, and furnished at least as great a part of their food supply as did fishing and the chase. The crops raised were several varieties of corn (maize), a number of kinds of beans, pumpkins, and squashes; and sweet potatoes and melons are also mentioned by early travelers, not to speak of tobacco. The fields were comparatively small, however, and the only agricultural implements were digging-sticks and crude hoes with blades of stone, wood, or bone.</p>
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<p>Corn was ground in wooden mortars with pestles of wood or stone. A large wooden cornsheller of the Nanticoke stands on the floor at the east end of the hall.</p> <p>Depending largely on agriculture, all these tribes lived in settled villages, and moved only when the fields became exhausted and the firewood supply difficult to obtain. This was a decided contrast to the hunting peoples, who were obliged to move about a great deal according to the seasons for game and fish. Still-hunting was a favorite method for getting game, but deer-pounds were sometimes employed. The typical bow for hunting was about five feet long, rather flat and rectangular in section, while the arrow often reached a length of three feet. The nock of the arrow was indented at the sides to give a better hold for the fingers; the feathers were usually three, but sometimes two. The arrow with knobbed head for small game was frequently used; for many years metal points served for larger animals, but in ancient times the arrowpoints were of stone and of deer-antler. An early weapon</p>	<p>Bows Arrows 106 A</p> <p>Warclub Tomahawk 106 A</p>
AND MONOGRAPHS	

10	G U I D E
Ceremonial objects 105 B	<p>made especially for warfare was the club with a globular head carved from a solid piece of wood; this in Colonial days was largely displaced by the metal-bladed tomahawk, of which several specimens are shown. One of these is said to have been the property of the noted Shawnee chief Tecumseh, whose name is engraved upon the blade. The Museum has no snowshoes from this district, although they must have been used in the northern portion.</p> <p>For fishing we find not only spears, nets, and rude hooks, but the use of basketry fish-traps, and of dams or weirs of wattle-work or of stones built across streams, leaving a gap where a trap or pound was arranged. To drive the fish into this pound, a "bush-net," made of branches tied together along a rope, was stretched across the water some distance above, and gradually dragged down-stream.</p> <p>In one case is exhibited a collection illustrating some of the ceremonies of this group, obtained chiefly from the Delawares, who with the Shawnee are the only tribes which retained their ancient religion until</p>
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recent years. The Delawares held a great ceremony every autumn, at which the people gathered in a specially constructed "big house" to give thanks to the Great Spirit and to subordinate spirits, his helpers, representing the powers of nature, for the blessings they had enjoyed during the past year, to pray for their renewal, and to recite the dreams or "visions of power" seen in youth through which each Indian felt that he had received a blessing from "those above us." Objects used in this ceremony are the mask and bearskin costume worn by a man impersonating a woodland spirit thought to be the guardian of game animals; the turtleshell rattle used by this being; the extraordinary drum, with its sticks; and the large pumpdrill used to kindle the ceremonial "new fire" symbolic of a fresh start in all the affairs of life. Other paraphernalia used in this and in minor ceremonies are also exhibited, together with two Shawnee "sacred bundles," one containing charms supposed to bring good health to its owner, the other to give success in war.

12	G U I D E
<div data-bbox="166 859 234 910">Pipes 106 A</div> <div data-bbox="161 1154 239 1180">Canoes</div>	<p data-bbox="280 261 919 838">Few aboriginal games have been played in late times by the survivors of this group of tribes. Some of the latest have been the moccasin game, in which one side hides a bullet in or under one of several moccasins, and their opponents endeavor to guess where it is; and Shawnee football; but a number are still remembered, among them the game of dice shaken in a bowl, a jack-straw game, and the widespread cup-and-pin. The Munsee branch of the Delawares report also a form of lacrosse and the hoop-and-pole game, but these may have been borrowed from the neighboring Iroquois.</p> <p data-bbox="280 847 919 1128">Of late years the only smoking pipes made by any of these tribes belong to types characterized by small bowls of stone or pottery, used with a separate stem of wood or cane; but in ancient times there were also patterns in which bowl and short stem were made in one piece.</p> <p data-bbox="280 1137 919 1342">Canoes of birchbark were doubtless used in the northern part, and of elm-bark farther south; but the typical boat is the dug-out wooden canoe, shaped from a single large log, of which an example, found</p>
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<p>in the river mud near Hackensack, N. J., may be seen on the rack at the east end of the hall. In winter, or for overland transportation in summer, the traveler's belongings were packed in specially made burden-baskets, carried on the back by means of a pack-strap or "tump-line" across the forehead or the chest. An example of burden basket was collected from the remnant of the Mashpee Indians still living in Massachusetts.</p> <p>Three main types of dwellings were in use in the Central Atlantic area: one was a dome-shape wigwam covered with elm-bark or birchbark, mats, or grass thatch; the second, a rectangular house with a gable roof, resembling in form a modern barn, covered with sheets of bark (usually elm) sewed fast to a frame of poles; while the third was also rectangular in ground-plan, but the roof was of the arched instead of the gable type. Such houses, especially in the southern part of the region, were frequently covered with mats instead of bark. Models of two of these types are shown in the Manhattan Indian group.</p>	<p>Burden-baskets 106 B 107 (top)</p> <p>Pack-strap 106 B</p> <p>Houses 134</p>
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Receptacles 106 A B Mats Textiles 105 B 106 B	<p>The conical tent or tipi, popularly supposed to be the typical "Indian wigwam," does not seem to have been used in this district.</p> <p>The tribes of this group usually made their beds in winter on a carpet of spruce-boughs or of grass spread upon the ground, like their brethren farther north; but in the summer, for greater coolness, the mats, skins, and other bedding were arranged on cots or platforms of poles, raised on forked sticks a foot or two above the ground.</p> <p>Having homes of a more or less permanent character, it was natural that the Central Atlantic peoples should have accumulated a large number of household effects, and such was indeed the case, as the collection shows. The cases contain a considerable variety of such things: wooden bowls, ladles, and mortars; baskets of many forms for storage and for other purposes, vessels made of gourds, and a number of miscellaneous articles. Mats of rushes and a considerable variety of textiles were made in early days, but have now disappeared; the only examples shown are two ancient medicine-pouches woven of</p>
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<p>native hemp, and the pack or burden strap woven of native hemp and the fiber of slippery-elm bark.</p> <p>Pottery was extensively manufactured for cooking purposes before the whites introduced brass and iron kettles, and complete and typical specimens may be seen in the New York archeological case on the second floor. Ancient fragments may also be seen in the Manhattan case, back of the model; but the complete vessel shown here, although found in New York City, is clearly of Iroquois origin, and is not typical of this region.</p> <p>In early times the characteristic costume of the men seems to have been breechcloth, leggings, and moccasins of deerskin, with a robe or mantle in cold weather, the upper part of the body remaining bare at other times; while the women wore a short skirt open at the side, really more like a small blanket belted around the waist, made of deerskin or sometimes of fabric woven of native hemp fiber, together with leggings and moccasins. The upper part of the body, as in the case of the men, was usually</p>	<p>Pottery 134</p> <p>Garments 105 B, 106, 131 (and drawers)</p>
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16	G U I D E
<p>Leggings Moccasins 106 131 (and drawers)</p> <p>Bags Pouches 105 B, 106 131 (and drawers)</p>	<p>uncovered in mild weather, but sometimes a cape-like garment was worn. The women also wore the robe or mantle when needed, and in winter both sexes protected their arms with separate sleeves made like leggings.</p> <p>The garments exhibited illustrate styles in vogue fifty to one hundred years ago, yet most show in some way the effect of contact with whites. The coat is of deerskin decorated with porcupine-quills in Indian fashion, but the cut is European. One pair of leggings is of deerskin, but decorated with beads obtained from whites; other leggings are made in Indian style, but of white men's material; only the Shawnee deerskin leggings are strictly aboriginal. The old quilled moccasins of deerskin on the back of Case 106 A must represent very closely the ancient style, but even these have jinglers of a metal not available to pre-Colonial Indians.</p> <p>Some of the bags decorated with porcupine-quills might have been made before contact with whites. These bags, and the shoulder pouches and other things, quilled and beaded, illustrate the esthetic sense of</p>
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<p>this group of tribes. Most of the designs are based on conventional plant forms of aboriginal origin; but a few show the more realistic plant patterns developed under European influence. The art of ribbon appliqué decoration, originating after the coming of the whites, reached its highest development in this and adjoining regions to the west. The art of making silver ornaments, which had its beginning during the Colonial period, was practised, especially by the Delawares and the Shawnee; and wampum—small shell beads, white and purple—was used ceremonially, for personal adornment, and as a medium of exchange. (See page 192.)</p> <p style="text-align: center;">IROQUOIAN GROUP</p> <p style="text-align: center;">(Cases 107, 108, 130, 134, 135, 139, 141)</p> <p>THE term Iroquoian Group refers to the Indians who lived or are still living in northern New York, Pennsylvania, Ohio, and the Province of Ontario, and who speak dialects of the Iroquoian stock. The surviving tribes are the Mohawk, Oneida, Onondaga, Cayuga, and Seneca, all mem-</p>	<p>Ribbon appliqué 131 B (and drawers)</p> <p>Silverwork 106 A 130 B C 131 (draw- ers)</p> <p>Wampum 131 C D</p>
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bers of the original League of the Iroquois, or Five Nations, together with the Wyandot and Huron, survivors of a group not politically connected with the Five Nations, but similar to them in language, manu-



Iroquoian Group

factures, and customs. To these may be added the Tuscarora, who joined the northern Iroquois in the early part of the eighteenth century, becoming the sixth

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<p>nation; but the Cherokee of North Carolina are not included, although Iroquoian in language, for their customs and material culture are different.</p> <p>That these tribes, especially the Five Nations proper, were notably strong and virile, may be seen not only from their history (they conquered and controlled all the continent east of the Mississippi and north of Tennessee and Virginia), but from the fact that so many of them are left in their old domain, and that they retain their ancient tongue and many of their old customs. They had a positive genius for political organization, for their League was perhaps the first federal union of states north of Mexico, with a central governing body as well as local councils, and which functioned in a highly efficient manner. Their religious and ceremonial life also had reached an advanced state of development, although in this respect and in manufactures the Iroquoian tribes did not attain the usual height shown in their politics and military service.</p>	Culture
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<p>Hunting Fishing 107</p> <p>Snowshoes 107 B</p> <p>Houses</p>	<p>Like the tribes of the Central Atlantic area they were dependent on agriculture fully as much as on game and fish, and early travelers speak of their cornfields as being especially large. Hunting and fishing were carried on as among neighboring peoples; for the still-hunt a long, flat bow, rectangular in section, was used; an unusual bow shows a scalloped or decorated edge. The arrows also were long, with three feathers, and in ancient times were headed with bone, antler, or triangular fint points. Rude hooks of bone, nets of skin or of fiber cords, and spears, all served for fishing. Small game was killed with a blowgun—a long tube of wood through which a dart, “feathered” with thistledown, could be blown with the breath with enough force to transfix a squirrel or a small bird.</p> <p>Useful in hunting during the winter was the snowshoe, rather wide in proportion to its length, like the types farther east, but upturned slightly at the toe like many western models.</p> <p>The typical dwelling of these northern Iroquoian tribes consisted of a frame of</p>
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<p>poles covered with sheets of elm-bark stitched fast with bast; the form was rectangular, with a gable roof much like a modern barn—similar to one type built by the tribes of the Central Atlantic group, but usually larger and much longer. Often a number of related families lived in one of these “long-houses,” as they were called, each household with its own allotted fireplace, sleeping bunks, and space for storage. A number of such houses formed a village, which often was fortified with strong palisades made of tree-trunks. Along the walls of the bark houses bunks were built, sometimes two tiers of them, on which the bedding of mats and skins was spread, while beneath were stored baskets containing personal belongings. Besides such storage baskets, and woven bags of fiber for similar purposes, household effects consisted of wooden bowls and spoons for cooking and serving food; large wooden mortars and pestles for crushing corn; coarse and fine baskets for sifting the meal, and other baskets specially made for washing corn during the hulling process; some</p>	<p>Household utensils 108</p>
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Pottery
108 A
134

bowls, spoons, buckets, and barrels of elm-bark, and a variety of small tools for various purposes. Foods requiring boiling were cooked in pottery kettles with rounded bottoms, more or less globular bodies, and constricted necks topped with the projecting rim or cornice so characteristic of the earthenware receptacles of these tribes. A small specimen is shown with the collection, and another, even more typical, in the Manhattan case (134), which, although found in New York City, is of Iroquois manufacture. Such vessels gave place to the more convenient and durable iron and copper kettles introduced by the colonists, hence they have not been made for a long time.

Baby-carrier
108 A

Another article frequently seen about the bark houses was the baby-carrier or cradle-board, which, like that of adjacent Indians, was provided with a hoop to protect the face of the infant tied upon it, but which had a foot-rest permanently placed at the lower end of the board instead of being movable as among most neighboring tribes.

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<p>Like the people of the Northeastern Woodland and of the Central Atlantic areas, the Iroquois tribes used the globe-headed warclub, and in addition had developed several other forms of clubs, one of which is exhibited. The metal-bladed tomahawk, introduced by the whites, also became a popular weapon. It will be observed that the Iroquois seem to have preferred a rather light-bladed tomahawk.</p> <p>The Iroquoian tribes, like many others, believed in a number of spirits, for the greater part the personified powers of nature, over which ruled, at least according to present Indian belief, a great spirit. Their ceremonies consisted of periodical festivals at which thanks were given for past benefits and prayers were offered for their continuance, and at which certain rites and dances were performed: these in many instances were the public performances of certain secret societies. The most spectacular of these ceremonies were practised by a fraternity known as the Falseface Company, wearing grotesque</p>	<p>Clubs Tomahawks 107 A</p> <p>Masks 107</p>
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<p data-bbox="166 638 283 731">Other ceremonial objects 107</p> <p data-bbox="194 821 256 867">Pipes 107</p>	<p data-bbox="304 257 940 792">wooden masks, of which a representative collection is here displayed. These were intended to imitate the faces of a race of woodland spirits, or goblins, supposed to have the power of expelling disease. While impersonating these spirits the masked performers did not hesitate to plunge their hands into the fire, and scatter hot coals and ashes, while their companions danced and shook their huge turtleshell rattles. Rattles, drums, whistles, and various paraphernalia used in other ceremonies are shown.</p> <p data-bbox="304 804 940 1333">The smoking pipes made recently by the Iroquois consist of a stone head of moderate size, sometimes carved in the form of an animal, and used with a rather small separate stem of wood. In ancient times pottery pipes were made, often beautifully decorated with animal or human forms modeled in the round, or with incised designs—a form of pipe having a short stem all of one piece with the bowl. Similar one-piece pipes were sometimes also made of stone.</p>
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<p>Most of the ancient games are still played by the Iroquois, and the articles employed are well represented in the collection. Among them may be enumerated the old game of racket, or lacrosse, from which the whites derived a popular sport; the widespread hoop-and-pole game; the game of snow-snake, in which polished sticks called "snakes" are slid a surprising distance along a level, snow-covered track; two forms of the dice game, one of them played with a wooden bowl; and at least one form of the cup-and-pin game, besides toys, such as dolls and the like.</p> <p>No Iroquois canoes are in the collection, but there is no doubt that the dugout wooden type, as well as canoes of elm-bark and birchbark, where these materials could be found, were freely employed. The last canoes to survive in use were the dugouts. Where no waterways were available, burdens were carried on the back in specially made baskets with the aid of pack-straps, woven of native hemp or of other fiber, passed across the forehead or</p>	<p>Games 107</p> <p>Canoes</p> <p>Burden- baskets Pack-straps 108 B</p>
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26	GUIDE
Men's dress 107 B 108, 131 (drawers) 141	<p>the chest. Some of these old straps are handsomely decorated in dyed moosehair.</p> <p>For everyday purposes the Iroquoian tribes now dress as do their white neighbors, but on occasions of ceremony costumes of the kind worn by the people since Colonial days may be seen—aboriginal in style but usually made of cloth obtained from the whites. The men wear a long tunic or shirt of cotton fabric, almost always white, reaching nearly to the knees, a breechcloth, and long leggings of red or blue broadcloth or of similar substantial woolen material, worn with the seam in front and often handsomely beaded. Soft moccasins of deerskin, made in one piece and puckered to a single seam in front, were worn by both sexes, except among the Huron, Mohawk, and Oneida, who often used a moccasin puckered to a tongue or instep piece. The typical headdress of the men was a cap covered with short, curling, cut feathers, with one or more straight eagle-plumes rising from their midst, and men wore sashes across their shoulders and about their waists, woven of red yarn, with</p>
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<p>beads interwoven to form patterns; while garters of similar make were tied about the legs just below the knees. Both sexes used a robe or a shawl in cold weather.</p> <p>The women's dress consisted of a red or blue skirt of broadcloth, nicely decorated, originally a mere blanket-like piece belted skirtwise about the waist, and an overdress of lighter material covering the upper part of the body and extending halfway down the skirt, and short leggings of broadcloth, often beautifully beaded, worn, like the men's leggings, with the seam in front.</p> <p>Both men and women wore silver earrings, rings, and bracelets; while the women's overdresses were covered with a profusion of silver brooches. The manufacture of such ornaments by the Iroquois, beginning in Colonial days when the Indians obtained their first silver from the whites, developed into a real art which has been abandoned only within recent years. As may be seen from the specimens exhibited, a considerable degree of taste and skill was attained. The rather rude tools used were made from pieces of files and bits of iron.</p>	<p>Women's dress 108 B 131 (drawers)</p> <p>Silverwork 108 B 130 B C</p>
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Quills and moose-hair 108 B 131 (drawers) 135 D	<p>Of course, before the white man came, silver ornaments were unknown to the Indians, and deerskin took the place of broadcloth as material for clothing, while ornamentation was mainly in porcupine-quill or moose-hair embroidery. It was with such materials that the old Iroquoian peoples found their highest artistic expression, and the Museum has been so fortunate as to obtain several old specimens illustrating native embroidery at its best. These are two woven burdenstraps and a deerskin pouch with angular patterns embroidered in colored moose-hair, a quilled deerskin pouch, and several other quilled objects exhibited with the other Iroquois articles, and a still better pouch shown in the porcupine-quill exhibit (Case 135C). The patterns on these last two pouches are based on conventionalized plant forms, and all seem purely aboriginal. There are numerous later examples of moose-hair embroidery on birchbark boxes, but for the greater part these are later, and the designs as a rule show European influence. The earlier</p>
	INDIAN NOTES

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<p>beadwork of the Iroquois is fine and lace-like, and shows many curved conventional patterns resembling those of the earlier porcupine-quill decoration. The later work, as exemplified by the blanket displayed, shows realistic plant patterns and considerable European influence.</p> <p style="text-align: center;">CANOES</p> <p>PROMINENTLY displayed at the eastern end of the hall are several dugout canoes fashioned from single logs of wood, which illustrate some of the types used by the Indians in different parts of the United States.</p> <p>At the top of the rack is the Menomini type which imitates the birchbark canoe in form. Below this is a dugout found imbedded in the mud of Hackensack river, New Jersey, and probably was made by local Indians; it was repaired and painted by its discoverer and was actually used by him for some time before it came into the Museum's possession. Next in order are an eastern Chippewa type and two forms characteristic of the western part of the State of Washington, while the lowermost</p>	<p>Beadwork 108 B 131 (drawers) 135 A</p>
AND MONOGRAPHS	

canoe is the curious type used by Indians of northern California. A small and slender dugout from the Chitimacha of Louisiana may be seen on the top of Case 109; while the Florida Seminole form is shown on Case 112. The dugout on the top of Case 139 is an unusual type from western Washington. The form of birchbark canoe typical of northeastern North America—the type which has furnished the model for most canvas and cedar canoes used today—is illustrated by the Montagnais example on the top of Case 132, and the handsome decorated Penobscot specimen over Case 141. The picturesque form chosen by artists as exemplifying the birch canoe of the American Indian is the Chippewa model above Case 143 against the west wall; and a variety of canoe seldom seen in collections is the Slave Indian type from the Mackenzie river, over Case 136. Finally, there is the circular skin canoe, or “bull-boat,” of the Plains tribes, on the wall in the northwest corner of the hall. A typical large canoe of the Northwest coast will be found on the Second Floor.

<p>FIRST FLOOR</p>	<p>31</p>
<p>CENTRAL ALGONKIANs</p> <p>(Cases 109, 110 A, 130, 132)</p> <p>By the term "Central Algonkians" is meant the group of tribes speaking dialects of the Algonkian stock which lived in what is now Indiana, Illinois, part of Michigan, and a large section of Wisconsin, at the time of the first settlement by Caucasians, but who are now scattered on various reservations. Among these tribes are the Sauk and Foxes, Kickapoo, Potawatomi, Menomini, and Peoria, the material culture of all of which is represented in the collections.</p> <p>Although the homes of the Central Algonkians lay mainly in the borderland between woodland and prairie, their manner of living and their manufactures were typical of the Woodland Indians, in those respects resembling closely the groups to the north and east of them, with but little suggestion of the Plains. Like the Iroquoian group and the Central Atlantic tribes before described, they were dependent largely on agriculture for their livelihood, yet hunting and fishing played an</p>	<p>Culture</p>
<p>AND MONOGRAPHS</p>	

32	GUIDE
<p>Bows Arrows 130 F</p>	<p>important part, as did also, among the more northerly tribes of the area, the gathering of wild rice and maple-sugar. The favorite hunting weapons were the</p>  <p>Central Algonkians</p> <p>bow and arrow, although it is said that in early times short-shafted spears were used in hunting bears, as well as in war. The bow was typical of the Eastern Woodlands, being four to five feet long, with a flat</p>
	INDIAN NOTES

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<p>rectangular section; while the arrows were long, with three feathers, and with the nock hollowed slightly for the fingers. Arrowpoints were originally made of stone, antler, and bone, but these have long given place to iron. The Museum has been fortunate, however, in obtaining several antler-pointed arrows from this district, which are exhibited with the metal-pointed ones and with the blunt-pointed shafts still used for killing small game. The deer-pound was used, as farther east and north, wherever conditions favored this method of obtaining venison; the deer-snare was often stretched across the runways of these animals; deer were chased with dogs past hunters lying in ambush; were still-hunted, and shot at night from canoes bearing flaming torches, or "jack-lights," while does were lured to their destruction by the hunter imitating the cry of a fawn with a "deer-call" made for the purpose. For fishing, the harpoon-like single spear, the three-pronged spear, the net in different forms, and the line with hook of bone or copper, were all employed.</p>	<p>Other means of hunting</p> <p>Fishing</p>
AND MONOGRAPHS	

34	GUIDE
<p data-bbox="180 915 265 983">Food 109 B C 136</p> <p data-bbox="176 1253 273 1304">Weapons 130 F</p>	<p data-bbox="303 240 941 1231">The agricultural methods were like those of most Eastern Indians. Often a plot in the woods had been selected, owing to richer soil, the larger trees were girdled so that they died and their foliage no longer shaded the ground, and the smaller trees and brush cut down and burned. The ground was then stirred with digging-sticks or with stone- or bone-bladed hoes, and the corn, beans, and squashes planted without further preparation except that sometimes hills or ridges were formed for the reception of the seeds. After the harvest the ears of corn were braided together by their husks and hung to dry, while squashes were cut into thin strips and dried for winter use. For crushing the corn into meal, a wooden mortar and pestle were employed, and for removing the hulls after boiling it with lye, the corn was washed in rough-surfaced bags or baskets made for the purpose. For cooking and serving food the usual bowls, ladles, and stirring-sticks were employed.</p> <p data-bbox="303 1240 941 1316">As among most of the Eastern groups already described, the globe-headed warclub</p>
	INDIAN NOTES

FIRST FLOOR	35
<p>was the favorite weapon for hand-to-hand conflict in early days, but this implement was superseded by the metal-bladed tomahawk after the coming of the whites. Both types of these weapons are exhibited.</p> <p>The Central Algonkians, like many other Indians, believed in a multiplicity of spirits, whose abiding places were in some cases above, in others below, the earth, and whose chief was a great spirit, who in some cases, at least, was thought to be the sun. According to tradition, these spirits granted visions to the Indians, in which they were instructed how to prepare the sacred bundles (of which several are exhibited), containing charms, medicines, and ceremonial regalia, supposed to have the power of bringing good health and success in all the affairs of life. The ceremonies associated with these bundles, whose rituals were supposed to come directly from the spiritual powers, formed an important part of the religious observances of these tribes; but most of them also had a secret society called <i>Mitü'win</i> (the Menomini form), whose sacred rites in some respects bore a</p>	<p>Sacred bundles 130 D 132</p>
AND MONOGRAPHS	

36	G U I D E
<p>Medicine-bags 109 C 130 D</p> <p>Bowls Ladles 130 D E</p> <p>Other sacred objects 130 D</p> <p>Pipes 130 F</p> <p>Games 130 E (and drawer)</p>	<p>startling resemblance to those of the Free and Accepted Masons. Each member of this society was supposed to possess a "medicine-bag" made of the entire skin of some animal, usually an otter, and these bags were often handsomely decorated with quill- and bead-work on tail and feet. Among the other objects employed by the organization in its ceremonies were a large wooden bowl and ladle, each carved with an effigy of <i>Wisa'kä</i>, fabled among the Sauk and Foxes as the founder of the lodge. A number of charms, fetishes, and small sacred bundles are also displayed.</p> <p>The smoking pipes used by the tribes of this group bear close resemblance to those of the Plains, consisting of a massive T-shape or L-shape bowl of red or black stone, with a long, usually flat, wooden stem, often highly embellished with carving, quillwork, and beadwork. Among the several specimens exhibited is a fine old example with its stone bowl skilfully carved into the effigy of a man.</p> <p>Among games, lacrosse, played with a racket much smaller than the Iroquois</p>
	I N D I A N N O T E S

style, was a favorite among these people, but it was usually regarded as a religious rite pleasing to the thunder spirits, as well as a sport. The bowl-and-dice game was also popular, and the widespread game of cup-and-pin and the rarer "draw-stick" or jackstraws were known. Moreover, the women had a pastime in which was used a double ball, or rather two balls connected with a short string, propelled with a straight stick. Specially prepared sticks suggesting the Iroquois "snow-snakes" were thrown or slid for considerable distances over the snow. Besides these, foot-races, archery, and other contests were greatly enjoyed.

In the northern part of the district, for instance, among the Menomini, the birch-bark canoe, suggesting the type used by the Northern Algonkians, but with higher ends, was the general vehicle of transportation; but the dugout canoe, sometimes fashioned to resemble that of birchbark in form, was common to all the tribes of this group. A specimen may be seen on the uppermost rack of canoes at the east end of the hall. A new factor in transportation,

Canoes

38	GUIDE
<p>Saddle 109 C</p> <p>Houses</p>	<p>of course, appeared with the introduction of horses, whose saddles and other trappings were usually similar to the types used by the tribes of the Plains. Snowshoes of several types appear in the northern parts of the region.</p> <p>Most Central Algonkian Indians used two main types of houses—a square or oblong bark-covered lodge with gable roof for use in summer, and a dome-shape wigwam usually covered with mats, but sometimes with bark, for winter use. As in the Iroquois bark-houses, the summer habitations of this region were provided with raised bunks or benches along the sides, upon which the bedding of mats and skins was spread, and which served not only as beds but also as seats and tables. It is said that the dome-shape winter wigwams sometimes had similar bunks, but as a rule the people preferred to lay on the ground a thick mattress of evergreen boughs, or even of dry grass, and to sleep on that in the winter for greater warmth. The lodge in which the ceremonies of the <i>Mitä'win</i> were performed was a long one,</p>
	INDIAN NOTES

<p>FIRST FLOOR</p>	<p>39</p>
<p>with arched roof, and was covered with mats for every ceremony, which were removed afterward; but the frame was left standing from one assembly to another. It is said that among some of the tribes, such as the Menomini, permanent "long-houses" were sometimes built to accommodate several families, as in the case of the Iroquois communal dwellings.</p> <p>Prominent among the furnishings of these houses were the baskets of splints, the boxes made of bark, and the countless bags of various sizes woven from basswood and other fibers, sometimes combined with buffalo-hair yarn, all used for storage. These were kept in the mat wigwams on the side opposite the door, and in the summer bark-lodges beneath the beds or hung from the roof-poles. Most of the tribes had also rectangular trunk-like boxes made of buffalo rawhide and covered with painted angular designs, suggesting those of the Plains Indians, in which they put away their clothing. Always was seen the wooden corn mortar with its heavy pestle, before mentioned, and a collection of wooden</p>	<div data-bbox="740 645 847 790"> Baskets Boxes Bags 109 B 130 (drawers) </div> <div data-bbox="740 1009 847 1103"> Domestic objects 109 B 130 DE </div>
<p>AND MONOGRAPHS</p>	

Needles
130 E

Mats
110 A
130 B E
(drawers)

Cradle-
board
109 C

bowls and spoons of varying sizes used in preparing and serving food. For many years it has been the custom to cook liquid foods in brass or copper kettles obtained from the whites, but originally earthenware pots were employed, which, among the Menomini at least, exemplified the egg-shape, pointed-bottom type characteristic of the Algonkian tribes of the Central Atlantic area. Prominent among the miscellaneous tools are the long, flat, curved needles of bone used for sewing together rushes in making the waterproof mats with which the winter wigwams were covered. The tribes of this group also made excellent rush mats, many of them woven in decorative patterns, for floor or wall coverings, or to cover the benches used at night as beds.

The cradle used in this region was practically the same as that among the Eastern Sub-arctic and the Northeastern Woodland tribes—a rectangular board with a hoop attached to prevent injury to the child's face in case of a fall, and provided with a U-shape strip of wood to serve as sides and foot-rest, which was made movable

FIRST FLOOR

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so that it could be lowered as the baby grew. This was an improvement over the type seen among the Iroquois and the Central Atlantic tribes, in which the foot-board was fixed, and no sides were provided.

From Colonial days until comparatively recent years, when these Indians abandoned the everyday use of their distinctive dress, the men wore a shirt of cotton fabric; a breechclout of blue broadcloth or strouding, often beaded; with leggings either of deer-skin and fringed, or made of blue broadcloth and decorated with ribbonwork appliqué. The typical headdress was a broad band of otter-skin with beaded medallions, but a roach or crest made of deer-hair and turkey-beards was also popular, especially among the warriors who shaved their heads, leaving only a bristly crest of hair and a slender braid or scalp-lock at the back. Handsomely beaded pouches with ornamented straps were slung across the shoulders; waists were encircled with gorgeous belts of woven beadwork, and garters of similar make were worn just below the knee. To this was

Men's
dress
109 A C
130 (and
drawers)

AND MONOGRAPHS

42	GUIDE
<p>Women's dress 109 A B 130 (and drawers)</p>	<p>sometimes added a deerskin coat cut white-man's style, and there have been found a few deerskin shirts that may be attributed to this group. Blankets or robes were worn over all in cold weather.</p> <p>The women wore a waist of figured cotton material ornamented with brooches, a decorated rectangular piece of red or blue broadcloth belted about the waist for a skirt, and short leggings of red and blue broadcloth, often beautifully worked with ribbon appliqué or with beads, as was their broadcloth robe. Their only headdress was a beaded square of cloth wrapped about the hair, which was done up in a roll or club and allowed to hang down the back. This hair-wrapping was held in place with a woven beadwork band, to which were attached long bead streamers that reached nearly to the ground.</p> <p>In ancient times the men's costume probably consisted of breechcloth, long leggings, and moccasins of deerskin, worn with a robe in cold weather, while that of the women was a blanket-like rectangle of skin or of woven fabric belted about the</p>
	INDIAN NOTES

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<p>waist as a skirt, with the overlap or opening at the side, and short leggings and moccasins of deerskin. It is probable that the women wore some kind of cape or poncho on the upper part of the body in cold weather, under the robe or blanket.</p> <p>Both men and women wore the one-piece soft deerskin moccasin, puckered to a single seam in front, except those of the more northerly bands, who used the Northern soft moccasin puckered to a tongue or instep piece in front.</p> <p>Earrings, rings, bracelets, brooches, and other ornaments of native make were worn by all, but the material was usually sheet german-silver bought from traders, and not coin silver such as was used by the Iroquois and the Southern tribes.</p> <p>In weaving, quillwork, and later in beadwork and ribbon appliqué, the Central Algonkian tribes found their greatest opportunity for esthetic expression. In weaving, a great variety of patterns is seen, mostly geometric, but sometimes based on human or animal forms. In all their weaving, however, including woven bead-</p>	<p>Moccasins 109 A 130 (drawers) 141</p> <p>Personal ornaments 130 B (and drawers)</p> <p>Weaving Ornament 109 130 (and drawers)</p>
AND MONOGRAPHS	

44	G U I D E
<p>Woven bags 109 B 130 D (and draw- ers)</p>	<p>work, the patterns are mainly angular, for the techniques employed lend themselves best to straight lines; but the case is different with quillwork and beadwork especially, in which is often seen a profusion of conventional plant forms with flowing lines. In rare cases only are there found traces of European influence.</p> <p>The textiles of these people which survive in greatest number are their woven bags, which present a considerable variety of weaves and patterns, and merit careful study. Most of them show a warp made of fiber cords, and the weft of some old specimens is buffalo-hair yarn, supplanted in later bags by ravelings from blankets or from cloth bought from traders, or by commercial yarns.</p> <p>All these arts were the property of the women. The men exhibited their artistic ability in woodcarving, especially in the manufacture of bowls and spoons, which often are graceful in form and are ornamented with neat effigies of the human head or with carefully executed forms of animals.</p>
	I N D I A N N O T E S

FIRST FLOOR

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SOUTHERN SIOUAN GROUP

(Cases 110, 111, 130, 132, 133, 137 D)

UNDER the name "Southern Siouan Group" are included a number of tribes once living in the Mississippi valley, most of them west of the river, from Wisconsin to Arkansas, which speak languages related to that of the Dakota, or Sioux, but whose customs and manufactures resembled those of the Central Algonkian group. The resemblance is strongest among the Winnebago of Wisconsin, and the Iowa and Oto formerly living in Iowa, Nebraska, and Missouri; it is less among the Omaha and Ponca, Osage, Kansa, and Quapaw, who lived respectively in Nebraska, Missouri, Kansas, and Arkansas, and who resemble the nomadic Indians of the Plains to a certain extent. The Eastern Sioux (usually appearing under the names of Santee, Sisseton, and Wahpeton) for convenience have been included in this group, although their arts are perhaps more like those of the Northern Algonkians, such as the Chippewa.

AND MONOGRAPHS

Culture

For their food supply these peoples were all partially dependent on agriculture as well as on the hunt, but the home of most of them on the plains in a buffalo country gave the bison a somewhat more



Southern Siouan Group

prominent place in their food supply. The methods employed in agriculture and in the hunting of deer and smaller game were similar to those of the Central Al-

FIRST FLOOR	47
<p>gonkians; while the buffalo were hunted on horseback: that is, in later days, after horses were acquired. Before this the buffalo pound was probably used by such of the people as had access to the buffalo country; but it is thought that some of the bands, the Iowa and Oto in particular, did not leave the wooded country about the Great Lakes to venture out upon the plains until the possession of horses made transportation easy and success in buffalo hunting a practical certainty.</p> <p>The bows and arrows of the Winnebago are like those of the Central Algonkians; the bows of the Iowa and Oto similar, but shorter and narrower; while the Osage bow is the medium-length, rather narrow type of the Southern Plains, and their arrow is short, with the prongs of the nock expanded in "swallow-tail" form, and with three long feathers—a typical Plains style. The bow and arrow formed the favorite weapon for hunting and for war, but the lance was also employed, especially after horses had been obtained. In this group the warclub took several forms—an es-</p>	<p>Bows Arrows</p> <p>Warclubs 111 C 132</p>
AND MONOGRAPHS	

48	GUIDE
<p>Tomahawks 111 C 132</p> <p>Shields 111 C</p> <p>Sacred bundles 132</p>	<p>pecially fine globe-headed club from the Oto, with an otter carved upon the handle, and several examples of the flat, bent type resembling a gun-stock in form, being shown in the collection. Another form, suggesting Plains styles, is the rawhide-covered ball of stone loosely slung at the end of a wooden handle. Besides the usual type of tomahawks are shown a very archaic form attached to one of the war-bundles, consisting of a long, slender, celt-like blade of iron set in a wooden handle, upon which is seen the effigy of an otter carved in the round. The circular shield of buffalo-hide, typical of the Plains, appears among the Osage and Kansa.</p> <p>All the Southern Siouan tribes seem to have believed in an all-pervading great mystery, or great spirit, known as <i>Wakánda</i>, who was chief of all the deified powers of nature and of the other gods or spirits; but, as with the Central Algonkians, most of their actual religious ceremonies centered about the sacred bundles containing objects of a symbolic character connected with the visions obtained by</p>
	INDIAN NOTES

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<p>fasting and prayer, regarded by the Indians as direct revelations from the unknown. A number of such bundles are exhibited.</p> <p>In the collection from this group may be seen a pair of calumets, or symbolic pipe-stems, one representing the male, the other the female principle, which figured in an ancient ceremony remarkable for its complex symbolism. This rite attracted the attention of the earliest white explorers of the region, who were particularly impressed by the fact that it appeared always to accompany the making of peace and the expression of friendship, and that for a traveler to carry a calumet practically insured him against molestation by the tribes he might meet in his travels. Today the ceremony is enacted among the various tribes as a supplication for rain, to solemnize the adoption of a child, and on other special occasions when the favor of the gods is sought.</p> <p>When we consider the strong similarity, except in language, between the Winnebago, Iowa, and Oto, on the one hand, and the Central Algonkians on the other,</p>	<p>Calumets 111 B</p>
AND MONOGRAPHS	

50	GUIDE
<p>Medicine-bags, etc. 133 A B</p> <p>Fetishes Charms 133 A B 137 D</p> <p>Ceremonial knives 133 B</p>	<p>it does not seem strange that these Southern Siouan people should have adopted the typical Algonkian medicine-lodge, or <i>Mi-lä'win</i>, medicine-bags of otter-skin, effigy wooden bowls, and all; but it is remarkable that while externally the rites are decidedly similar, the esoteric part (for instance, the tradition of the origin of the lodge) is quite different.</p> <p>The use of fetishes and charms, suggesting somewhat those of the Central Algonkians, is illustrated by a little wooden figure representing a mythic dwarf known as the "Tree Dweller," supposed to give good luck in hunting; and a flint knife with a beaver-tooth and a bit of deer-antler attached, worn suspended from the neck by the Osage as a war-charm. This is probably a survival from the time when stone knives for actual use were carried in a sheath on the breast, together perhaps with a wood-cutting tool made from a beaver-tooth, and a piece of antler for rechipping the edge of the knife to sharpen it. Another interesting survival is the bone knife used until recently to</p>
	INDIAN NOTES

FIRST FLOOR	51
<p>pierce the ears of boys at a ceremony held for the purpose.</p> <p>The typical pipe for everyday use, and which is also employed in some ceremonies, has a rather small L-shape or T-shape bowl of red or black stone, with a stem not more than 12 or 14 in. long; and the pipe-bag is smaller and less ornate than the Plains form. Large pipes with long stems and massive bowls of the familiar Plains type are also seen; and in the clan ceremonies of the Iowa and Oto, fine old pipe-bowls provided with very long slender cylindrical stems appear. An interesting combination of pipe and flat wooden war-club is also seen in the collection.</p> <p>In the list of games played by the Southern Siouan tribes the most widely diffused is bowl-and-dice, which is common to all of them. Racket or lacrosse appears among the Winnebago, Iowa, and Oto; shinny, the moccasin game, snow-snake, and hoop-and-pole among several of the tribes, and a form of football among the Quapaw.</p>	<div data-bbox="723 367 844 555"> Pipes Pipe-bags 110 B 111 C 130 (draw- ers) 133 A (and drawers) </div> <div data-bbox="745 961 820 987">Games</div>
AND MONOGRAPHS	

52	GUIDE
<p>Horse-trappings 111 A 133 (drawers)</p> <p>Bull-boat</p> <p>Snowshoes</p> <p>Houses</p>	<p>For generations the people have depended on the horse for transportation, and have used saddles and trappings similar to those of the Central Algonkians. A circular coracle, or "bull-boat," made of buffalo-hides stretched on a frame of poles for temporary use, served in time of emergency for crossing rivers. A boat of this type hangs in the northwest corner of the hall. Probably regular dugout wooden canoes like those of the Central Algonkians were constructed where the materials were available and conditions made such craft of service. Snowshoes were used among the more northerly bands, such as the Winnebago and the Santee Sioux.</p> <p>As might be expected in a group of peoples living between Woodland and Prairie tribes, houses characteristic of both appear. We find the bark- and mat-wigwams of the Woodland with arched or gable roofs, the conical tents, or tipis, of the Prairie Nomads, and even the earth-lodges of the Village Tribes of the Plains. Not all of these would be found in a single tribe, but it frequently happened that several</p>
	INDIAN NOTES

54	GUIDE
<p>Cradle 111 A</p> <p>Dress 111 B C 130 (draw- ers) 133 (draw- ers)</p> <p>Moccasins 111 C 130 (draw- ers) 133 (draw- ers) 141</p>	<p>the tribes used a cradle identical with the Central Algonkian model, but the type characteristic of the Southern Siouans is much longer in proportion to its width, owing to an extension of the board above the bow, this extension generally being handsomely carved and painted. No foot-rest or sides were provided.</p> <p>The costumes worn by all these tribes with slight differences in detail, are similar to those described for the Central Algonkians, a statement applicable to the clothing of both men and women. The widest variation appears in moccasins, which for the greater part belong to the hard-sole type, like those of the true Plains tribes, but which are often provided with flaps reminiscent of the soft one-piece moccasins of the Eastern Woodland Indians, and like them are decorated with conventional floral designs. The Winnebago and the Omaha have, moreover, a one-piece soft moccasin for women, unlike other types in that it has a large flap in front; and Osage and Quapaw women used a soft moccasin unique in that the seam ex-</p>
	INDIAN NOTES

FIRST FLOOR	55
<p>tends down the middle of the sole. The influence of the Plains in costume is seen in the use of the picturesque "war-bonnet" of eagle-feathers, and in the "war-shirt" made in imitation of the Plains scalp-shirt, but of cloth instead of deerskin.</p> <p>The esthetic instinct of these tribes is shown chiefly in their weaving of bags, bands, and sashes of buffalo-hair and other material, and in their beadwork, which, in its conventional plant designs, resembles closely that of the Central Algonkians. Their angular patterns in woven beadwork are similar also; and it is only when we reach the Winnebago that we find much European influence displayed. The Southern Siouan tribes as a whole were not so productive of beadwork as the Central Algonkians; but to this statement the Winnebago furnish a notable exception. The wood-carving done by the men of this group does not, as a rule, equal in finish the work of the Central Algonkians; but some specimens, such as the Oto warclub before mentioned, are excellent.</p>	<p>War-bonnet War-shirt 111 C</p> <p>Weaving Beadwork 110 B 111 BC 130 (drawers) 133 (drawers)</p> <p>Wood-carving 111 A, C 133 A</p>
AND MONOGRAPHS	

56	GUIDE
Culture	<p data-bbox="387 297 874 331" style="text-align: center;">NORTHERN ALGONKIAN</p> <p data-bbox="408 351 853 386" style="text-align: center;">(Cases 112, 113 A, 136, 143 top)</p> <p data-bbox="310 411 951 864">OCCUPYING the northern parts of what are now Michigan, Wisconsin, and Minnesota, and the territory northward from the Great Lakes to Hudson bay, thence westward to the prairie region of Canada, lived and still live the Chippewa, or Ojibwa, the Cree, and the Ottawa, principal tribes of the group designated Northern Algonkians on account of their geographical situation and the fact that all spoke dialects of the great Algonkian stock.</p> <p data-bbox="310 872 951 1368">The southernmost bands were partially agricultural, like the Central Algonkians, but most of them were dependent entirely on hunting, fishing, and gathering wild vegetal products, like the Western and Eastern Sub-Arctic Indians, from whom the more northerly Cree differed but little. Except among the southern Chippewa and Ottawa bands, which naturally resemble more or less their congeners and neighbors to the south, is found an almost sub-Arctic simplicity of tribal organization, religious</p>
	INDIAN NOTES

ritual, manufactures, and of life in general, which becomes more marked as we proceed northward into Cree territory. Perhaps this was due to the rigor of the climate,



Northern Algonkians

which allowed little time or surplus energy for the development of anything beyond the quest of the day's food supply, and little opportunity for large tribal gatherings.

Wild rice
136

Wherever practised, agriculture was conducted in the same manner as among the Central Algonkians. The gathering of wild rice was of prime importance to all bands living near the shallow bays and lakes where it grew. When the rice was ripe, canoes were poled through the beds in such a way as to cover them all, the stems being drawn over the side of the canoe and the grain beaten off into its bottom; then the rice was taken ashore and dried either in the sun or on racks over a fire, threshed by treading with the feet or beating with a stick, winnowed with the aid of birchbark trays, and finally stored in bags of skin or of woven fiber, or in bark boxes. Some tribes re-seeded and weeded the rice-beds, which raised the industry to the level of agriculture; but others were content to depend on the grain accidentally lost overboard in gathering, to plant the beds for the following year. The making of maple-sugar was an important industry here also; there are exhibited a skimmer for removing scum from the boiling sap, some molds in which the sugar was cast, as well as

Maple-
sugar
112 B C
136

FIRST FLOOR	59
<p>some sugar forms, and a birchbark box used for storing it.</p> <p>Hunting was conducted in much the same manner as that described for the adjacent regions, the chief weapon being the long bow of rectangular section, used with a long arrow, the head of which, in early times, was made of stone, native copper, antler, or bone, and latterly of metal when the knobbed head for stunning birds and small mammals is not employed. The two bows exhibited (the smaller a toy) exemplify the embellished or notched-edge type, which is not the kind commonly used, however.</p> <p>Of implements of war there are first the globeheaded wooden club characteristic of so many eastern and central Woodland peoples, the flat bent club or "gun-stock" pattern, and a curved form suggesting in outline an Oriental simitar or sword. This last type is an archaic one, and is mentioned in the accounts of several early explorers. Most of the Woodland tribes, when first met by whites, carried their knives in a sheath hanging at the breast,</p>	<p>Hunting implements 112 C</p> <p>Weapons 112 A B</p>
AND MONOGRAPHS	

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<p>Medicine-bags 112 C</p> <p>Rattle Drum 112 C</p>	<p>suspended from the neck, and not attached to the belt. Such sheaths have long passed out of use, but the Museum possesses several from this region, some quilled, some beaded.</p> <p>In religion the Northern Algonkians resembled their relations to the south, believing in a multiplicity of powerful spirits, some of them personified powers of nature, over whom a great spirit, sometimes identified as the sun, ruled as chief. The cults of the sacred bundles are not so well developed in this group as among the Central Algonkians, but the Medicine Society was so powerful as to lead in religious affairs, especially among the Chipewa, although it disappears farther north, where individual medicine-men, or shamans, alone were found. The collection shows several characteristic skin bags used by the Medicine Society, including a rare one made of the skin and shell of a snapping-turtle, together with a rattle and a tall wooden drum for use in ceremonies. This last is called a "water drum," because before using an inch or two of water is poured into it, which is said to improve the</p>
	INDIAN NOTES

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<p>tone. The songs of the rituals were preserved by mnemonic picture-writings, usually on birchbark, the characters of which represented topics of the song, arranged in their proper order. A bark song-record of this kind is exhibited, likewise a song recorded on the wooden cover of a box used to contain eagle-feathers.</p> <p>Several types of smoking pipes from this region are known, the Cree often using the form characterized by a graceful bowl surmounting a sort of keel, carved from a single piece of stone and used with a short stem of wood, which is characteristic of the Eastern Sub-Arctic and Northeastern Woodland areas; while the Chippewa and Ottawa ordinarily smoked a very plain small stone pipe with a short wooden stem, but for special occasions brought out pipes like those of the Plains, with massive red or black stone bowls, and long wooden stems often beautifully carved; in fact, the Chippewa seem to have developed the carving of pipe-stems to a degree of perfection seldom seen among other tribes.</p>	<p>Song-records 112 C</p> <p>Pipes 112 C</p>
AND MONOGRAPHS	

Games
112 C

Among games are shown some bone dice, which when used are tossed in a wooden bowl, with a bunch of sticks used as counters, and a form of the cup-and-pin game consisting of a string of fish' vertebræ to be thrown up and caught upon the point of a pin attached to one end of the string. A number of other games were played by the tribes of this group, however, especially by the more southerly ones, including lacrosse, shinny, snow-snake, hoop-and-pole, the woman's game of double-ball, and the widespread game in which one player hides a missile in or under one of several moccasins, and his opponent guesses its location.

Canoes
112 B
143 (top)

The Northern Algonkians used the birch-bark canoe perhaps more than any other group of Indians, for the myriad lakes and streams found throughout their country made such craft a prime necessity. A typical canoe from this region may be seen above Case 143 in the stairway hall, which may be taken as representative, although there are some variations, especially in the form of the ends. A native model,

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<p>elaborately ornamented with quillwork, is likewise shown. Dugout canoes; of which an example from the Chippewa is seen on the rack of canoes at the eastern end of the hall, were made where birchbark was not available. In winter, when canoes could not be used for transportation, the toboggan and the snowshoe took their place; the typical snowshoe of this region is rather slender in form, with a squarish toe, and is but slightly turned up at the forward end.</p> <p>Like the Central Algonkians, the southern bands of this district built the rectangular wigwam of bark, with gable roof, the dome-shape wigwam likewise covered with bark, and the dome-shape portable wigwam or tent covered with mats; while farther north the conical tipi with birchbark or skin cover, according to locality and season, was the principal type of dwelling. In some localities raised beds were used, especially in warm weather.</p> <p>Among household furnishings are found an abundance of mats, made not only of rushes but of strips of cedar-bark, used to</p>	<p>Snowshoes 112 A</p> <p>Houses</p> <p>Mats 113 A</p>
AND MONOGRAPHS	

64	GUIDE
<div data-bbox="153 235 270 355">Boxes Bags 112 B C 133 (draw- ers)</div> <div data-bbox="174 491 260 560">Bowls Ladles 112 B C</div> <div data-bbox="174 901 260 953">Cradle- boards</div>	<p data-bbox="291 223 928 884">cover floors and beds. Few if any splint baskets appear, numerous boxes of birch-bark taking their place for storage purposes, as did bags of skin and woven sacks of varying sizes. Where corn was raised, the cylindrical wooden mortar was employed for crushing it; and for preparing and serving food, bowls of wood and bark were made, together with a variety of wooden spoons and ladles. Until quite recently, at least one band of Chippewa still made pottery cooking-vessels, as doubtless once did the tribe as a whole, but for generations the majority have cooked in kettles of iron or brass obtained from the whites.</p> <p data-bbox="291 898 928 1291">The cradle-board found in this district was practically the same as that used by the Central Algonkians—a plain board with a yoke or strip of wood so arranged as to protect the infant's face, and another U-shape strip placed to serve as sides and foot-board, attached in such manner that it could be lowered as the child grew. Among the Chippewa the yoke was often bent into</p>
	INDIAN NOTES

FIRST FLOOR	65
<p>fancy form, but this seems characteristic of the tribe, rather than of the region.</p> <p>As to costume, the men wore in old times a rather short shirt or vest, a breechcloth, long fringed leggings, and soft moccasins puckered to a tongue or instep piece in front, all of deerskin, with a head-band or a hood also of skin, to which a few feathers might be attached. The women's costume consisted of a sleeveless gown extending from the armpits to the knees, held in place by cords across the shoulders and a belt at the waist, while the shoulders were protected by a cape or flap, and the arms by separate sleeves in cold weather. Women also wore short leggings; sometimes, at least, a rectangular piece belted skirtwise about the waist, beneath the gown, which in this case served as an overdress, as well as moccasins similar to those of the men. All these garments were of deer or other skin. Both sexes wore fur robes in cold weather. The costume described was the ancient one, and parts following the original patterns are still used, although</p>	<p>Dress 112 A C 133 (draw- ers)</p>
AND MONOGRAPHS	

66	GUIDE
<p>Pouches 112 C 113 A 133 (draw- ers)</p> <p>Decorative designs</p>	<p>frequently made of cloth bought from the whites.</p> <p>The development of one piece of equipment, the shoulder-pouch, is well illustrated by specimens in the collection from this region. There are several old ones made of skin and decorated with porcupine- and bird-quills, dating from before 1820, some of which show no trace of European influence, while others have, as part of their decoration, beads obtained from the Hudson's Bay Company. Then there are pouches of similar size and form, but made of cloth and decorated with beads in patterns showing European influence, belonging to a later period; and finally the large shoulder-pouches covered with solid bead-work in intricate floral designs of realistic character (the European element in which is obvious), made by the Chippewa within recent years.</p> <p>It is in such work that the esthetic sense of the Northern Algonkians now finds its fullest expression; and these realistic designs have spread from them and from tribe to tribe until they are found among all or</p>
	INDIAN NOTES

• FIRST FLOOR	67
<p>nearly all the Athapascan peoples of the Western Sub-Arctic area, and have even reached the Pacific coast, among, for example, the Tlingit. To the south the designs have extended to the Potawatomi and especially to the Winnebago. Old Indian patterns are now seen, among the Northern Algonkians, only in woven bead articles, in woven bags and mats, and in antique examples of sewn beadwork and quillwork. The quillwork of today, done mostly as decoration for birchbark boxes, shows, like the present sewn beadwork, strong European influence.</p> <p>It is true, however, that the use of curved lines and conventional floral figures appears to be ancient among the Woodland tribes; and such patterns were probably the forerunner of the present designs which have become more realistic and luxuriant under the influence of the whites, to whom is due the introduction of the double rose, the flowerpot, and other elements unknown to the pre-Colonial Indian.</p>	<p>Quillwork 112 B C 133 (draw- ers)</p>
AND MONOGRAPHS	

SOUTHEASTERN WOODLAND
AREA(Cases 113 B, 114, 130, 133 A drawers,
136, 139, 140 B)

IN THE Southeastern Woodland area, from the Virginias and Tennessee southward to the Gulf of Mexico and westward to the Mississippi, and extending somewhat beyond that stream at the southwest corner, lived a group of tribes representing a number of linguistic stocks and in various stages of advancement, but still so much alike in their arts and mode of life that they may be considered together. The most typical stock of the group is the Muskhogean, represented in our collection by the Choctaw, the Creeks proper, the Alibamu and Koasati (both tribes of the old Creek confederacy), the Houma, the Seminole, and the Chickasaw; while similar in many respects were the Cherokee, who represent a southern extension of the Iroquoian stock, and the Yuchi and Chitimacha, each believed to be the sole surviving representatives of a linguistic family. There were

also several Siouan tribes in the region, represented in the collection by the Catawba, the others having so nearly disappeared that no specimens have been obtainable from them.



Southeastern Woodland Area

Archeological and historical evidence teaches us that some of the tribes had attained a high degree of primitive culture, yet our ethnological exhibit would not con-

Culture

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<p>Corn- baskets Mortar 114 136</p>	<p>vey that impression. This is due to the fact that most of the survivors have long abandoned their Indian ways, and that the Eastern Seminole, the one tribe of the group whose mode of life still approximates that of their ancestors, have lost all but the simplest features of their ancient culture, owing to their long conflict with white invaders, and the uncertain, hunted life they were afterward obliged to lead in the everglades of Florida. Among other tribes only certain aboriginal products, such as basketry, have survived, but occasional specimens of other things, preserved as heirlooms or relics of the past, may be found.</p> <p>Agriculture was the principal means of support of most of these tribes, but hunting, and in favorable localities fishing, also contributed largely to the food supply. None of the aboriginal farming implements have been used within recent years, but the hopper-shaped basket, carried on the back while harvesting corn as a container for the newly-gathered ears, is still used. Corn was ground in a wooden mortar differing</p>
	INDIAN NOTES

FIRST FLOOR	71
<p>in the form of the grinding cavity from that in use in other districts. For winnowing the crushed grain most tribes of this district employed a square, flat basket, but the Choctaw used a basket resembling in form the blade of a scoop-shovel and suggesting a type brought to America by European colonists. Both forms are exhibited, together with sieve baskets for sifting the meal.</p> <p>The typical bow of the district was the long, flat type with rectangular section found throughout most of the continent east of the Mississippi; it was, if anything, even longer than the types hitherto noted, and the arrows were correspondingly long. A notable and distinctive feature of the arrows is that two feathers, set with a slight twist, were the rule here, instead of the three commonly seen in most regions. Many arrows, both of wood and of cane, show the tips simply pointed and hardened by the action of fire, an ancient method that has survived until the present day; but the points of stone, bone, and antler, widely used in ancient times, have long since passed</p>	<p>Bows Arrows 114 A</p>
AND MONOGRAPHS	

72	GUIDE
Blowgun 114	<p>out of use. It is interesting to note that in this region the metal arrowpoints used of late years are not usually the flat imitations of stone points made by most tribes, but reproductions in iron of the conical deer-antler arrowpoint. The arrow with knobbed point for stunning small game occurs here, but is not so abundant as in other parts of the East.</p> <p>Mention has been made of the use of the blowgun by the tribes of the Iroquoian group, but it is not until we reach the Southeastern Woodland area that we find this curious weapon fully developed. Two types are found here, of which the commonest is a tube of cane, about 8 feet in length, with a diameter at the butt of about three-quarters of an inch, made by carefully straightening and seasoning a selected stalk, then boring out with a special instrument the septa or partitions closing the tube at the joints. The second variety was made by splitting a straight-grained stick of cypress or of similar wood, grooving the two halves to form the bore, fitting them together, wrapping them with twine,</p>
	INDIAN NOTES

and finally coating the whole with gum or wax. The darts used in both types of blowgun were made usually of strips of cane ranging from 10 to 20 inches long, steamed and twisted into a screw-like form to prevent warping. These were permanently feathered, or rather tufted, with thistle-down or similar material tied on spirally, in which respect North American blowgun darts differ from those of South America, in which region the tufting material (usually cotton) that serves as a "gas-check" is wrapped about the dart just before placing it in the tube. Another difference lies in the fact that while South American blowgun darts are poisoned, there is no record of this custom in North America. The darts were propelled with a quick puff of the breath, which gave them force enough to kill small game.

No warclubs were found among any of the surviving tribes once living in this area, although a few tomahawks appeared; but there is evidence that the curved hardwood club shaped like the blade of a simitar or cutlass was used in early days. This

War
implements
114 C

74	GUIDE
<p>Fishing apparatus 114 A</p> <p>Religion</p>	<p>implement, in the western part of the district at least, was sometimes provided with a ball on the back, carved from the same piece of wood, apparently for the purpose of giving additional weight.</p> <p>Fishing was carried on largely with nets and weirs, but small traps such as may be seen in the collection, as well as spears, and lines provided with bone hooks, were also employed. The shooting of fish with bow and arrow was widely practised, and still survives among some of the bands. In the exhibit is a small, rude bow connected with its arrow by a retrieving string, used by modern Choctaw boys in shooting fish.</p> <p>The tribes of this region, like many others, believed in a number of powerful spirits or gods dominated by a great spirit who often was identified with or represented by the sun, while some of these Indians regarded the sun as the great spirit's chief helper among the subordinate powers. According to accounts by early travelers, temples were erected upon artificial mounds for religious purposes, and many ceremonies, varying in complexity among the several</p>
	INDIAN NOTES

FIRST FLOOR

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tribes, were enacted. There were also the usual shamans, or medicine-men, who often combined the functions of priest, juggler, and physician.

Of late years the old beliefs and rites have been rapidly disappearing; they are represented in the collection only by the drums, rattles, and whistles used to accompany the singing, a few masks, and a wand trimmed with eagle-feathers employed in the "eagle dance," which seems to be related to the calumet ceremony of the Mississippi valley tribes. A curious rattle is made of many land-turtle shells, each containing pebbles, which, when attached to a legging and worn by women in dances, made a loud rattling noise with every step. There are also some "scratchers," or scarifiers, made of bone points set in eagle-quills, used for ceremonially letting blood from the limbs and back on certain occasions—for instance, just before engaging in an intervillage game of "racket." In these games the players often wore tails of horses, panthers, deer, and even squirrels, as

Musical instruments
Masks
114 A C
139

Scarifiers
114 A

Animal charms
114 A

AND MONOGRAPHS

76	GUIDE
<div data-bbox="205 355 270 423">Pipes 114 C 140</div> <div data-bbox="199 773 275 824">Games 114 A</div>	<p>charms to imbue the wearers with the strength, agility, or prowess of these animals.</p> <p>The native pipes used within the memory of the survivors of these tribes were small, usually simple bowls of pottery, stone, or even wood, provided with short stems of cane or of wood. In stone, the best were made by the Cherokee, as may be seen by several examples which show skilful carving and are frequently ornamented with animal effigies; while the best recent pottery pipes were made by the Catawba.</p> <p>With respect to games, the most spectacular and popular was "racket," or "raquette," mentioned above, played as a rule much like lacrosse, with the exception that each player used two small netted sticks, or "rackets," to manipulate the ball, instead of the single large one seen in the North. This is still played. Also very popular in old days, but now obsolete, was a form of the hoop-and-pole game found among so many North American tribes, played in this region with a stone disc, or chunky-stone, rolled along a prepared course as a target for the darts of the</p>
	INDIAN NOTES

players, in place of the wooden hoops employed elsewhere for this purpose. Dice games similar to those of other regions were also played by these tribes, but here a shallow basket of cane usually took the place of the wooden bowl noted elsewhere as a receptacle in which to toss the dice.

All the tribes of the district in whose domain navigable waters were found, made dugout canoes varying in size according to need, and differing somewhat in type in different localities. The hopper-shaped burden-basket carried on the back in gathering corn was also employed when it was necessary to transport commodities in sections remote from rivers or other waterways.

Of the various types of native houses once built in this district, only two seem to survive: (1) the rectangular palm-thatched lodge of the Seminole, which has a good gable roof and an inside floor or platform raised two or three feet from the ground, but no walls; and (2) the partially modernized and somewhat similar house of the Houma, but which is provided with walls, as well as a roof, of palm-leaves. In for-

Canoes
109
111 (top)

Burden-
baskets
114 B (and
top)

Houses

78	GUIDE
<div>Beds</div> <div>Stools</div> <div> • Baskets Bags 114 B (and top) 136 </div> <div> Food utensils 114 A B 136 </div>	<p>mer times, however, according to early travelers, circular or oval houses also were seen in some parts of the region, and roofs were often arched, or made in the form of a dome, as well as gabled. In some localities walls and roof were of bark or of mats instead of thatch; and in others the walls were made of wattlework plastered with mud—the so-called “wattle-and-daub” construction. Council-houses, temples, and the dwellings of the chiefs, were frequently built upon artificial mounds of earth.</p> <p>The beds in such houses were often raised platforms, upon which were spread mats, the skins of bears and other animals, and in some cases woven fabrics of vegetal fiber or of buffalo-hair. Some tribes made low stools of wood, suggesting the wooden stools of the West Indies and of South and Central America. For storage, baskets, usually of cane, were generally employed, together with woven bags of fiber similar to those used by other Eastern Woodland Indians. Among other household effects are found spoons and ladles of wood and of buffalo-horn, and some wooden</p>
	INDIAN NOTES

FIRST FLOOR	79
<p>bowls and trays; but in this region wooden vessels are largely supplanted by pottery, which was used more freely here than in any other district north of Mexico except the Pueblo region of the Southwest. Most of the surviving tribes, as the collection shows, have made the strictly utilitarian forms of earthenware up to within recent years; and the Catawba have not only done this, but still make, by aboriginal methods, a finer grade of pottery which has found a considerable local market in South Carolina. Gourds were widely used in this region also, being made into water-bottles, bowls, and dippers.</p> <p>Cradle-boards are not now to be found among the surviving Southeastern tribes; and it appears that for a long time, at least, the hammock alone has served the purpose of a cradle. We have, however, some historical references to the use of cradle-boards made of wood among the Choctaw, and of cane among the tribes near the mouth of the Mississippi, at the time of the first settlement; hence it seems at least possible that the other peoples</p>	<p>Pottery 114 B (and top) 136 140 C</p> <p>Gourd vessels 114 A B</p> <p>Cradle- boards</p>
AND MONOGRAPHS	

of the region once used something of the kind.

Dress
113 B
114 B C
133 (draw-
ers)

The only garments of native character found in recent years among the Indians once inhabiting this district have been breechcloths made of commercial materials, and deerskin leggings and moccasins, all worn by men and resembling somewhat those used farther north; besides which there are tunics and coats for the men, and skirts and short waists for the women, made of traders' light cotton fabrics and showing a combination of European and native ideas. Deerskin coats are sometimes collected from these tribes, which in cut show the influence of the whites of the Colonial period, and which probably originated about that time. A turban-like headdress was often worn by the men. By way of ornaments, the collection displays shoulder-pouches neatly woven of yarn and fiber, or made of cloth and profusely beaded, as were many fancy belts and sashes. These, with sashes and garters of yarn, some with beads interwoven, and sashes, garters, and hair-ornaments of

Personal
ornaments
113 B
114 B C
130 B C
(and
drawers)

FIRST FLOOR	81
<p>woven beadwork, were worn by men on ceremonial occasions until recently. The waists of the women were covered with home-made brooches and discs of silver, and both sexes wore earrings, bracelets, and hair-ornaments of the same metal. In addition the men wore silver head-bands, arm-bands, and gorgets, usually pounded out and fashioned like the other ornaments by native silversmiths, but sometimes bought from traders.</p> <p>So much for modern costumes. We have, however, a number of accounts of ancient dress recorded by early travelers among the Southeastern Woodland tribes, which indicate some variation in different parts of the region, yet, on the whole, a decided similarity throughout. For the men the summer dress was apparently only the breech-clout, with or without moccasins; the winter dress, deerskin leggings and moccasins, and a robe of skins, native cloth, or feather-work on a textile foundation. Only in the west, near the mouth of the Mississippi, is the shirt mentioned, described as being made of two deerskins and as reaching</p>	<p>Ancient dress</p>
AND MONOGRAPHS	

82	GUIDE
<p data-bbox="194 731 292 799">Basketry 114 136</p> <p data-bbox="186 935 300 1050">Beadwork 113 B 114 B 133 (draw- ers)</p>	<p data-bbox="323 264 958 713">midway down the thigh. Women wore in summer a rectangular garment of deer-skin or of woven fabric belted about the waist as a skirt, and sometimes a similar though smaller garment passing about the upper part of the body under one arm, with the corners fastened together on the opposite shoulder so as to leave both arms free, and a robe over all in cold weather, together with deerskin moccasins similar to those of the men.</p> <p data-bbox="323 725 958 1345">Of late years these peoples have expressed their artistic instincts, for the greater part, in basketry, of which are exhibited a number of fine specimens made from split cane, mainly from the Chitimacha and the Cherokee; and in beadwork, of which is shown a collection, both sewn and woven, from several of the tribes. It will be noticed that the prevailing patterns of the sewn beadwork are quite distinctive, and are based on various forms of the scroll, which, it is interesting to note, is often seen on ancient pottery from the ancestral territory of these tribes, and on sun-like emblems that recall their ancient sun-</p>
	INDIAN NOTES

FIRST FLOOR	83
<p>worship. The patterns on the woven bead ornaments are, the Indians say, intended chiefly to represent the markings of the rattlesnake and other serpents. Ribbon-work appliqué, which reached its highest development among the Central Algonkians, is seen here in cruder form on cloth leggings and other garments.</p> <p>Early travelers in the Southeastern Woodland district have much to say of the numerous textiles of the natives, woven from various fibers, and from opossum-hair and buffalo-wool, praising especially their beautiful featherwork mantles, combining lightness and warmth, the selected feathers of which were each separately attached to the woven fabric foundation. Today the only textiles to be found are occasional woven bags such as are shown in the collection, and a few sashes and garters woven from yarn, some of them with beads interwoven to form a pattern.</p> <p>No mention of the surviving arts of these people would be complete without reference to the modern pottery of the Catawba, made by aboriginal methods, which from</p>	<p>Ribbon-work 114 B C 133 (drawers)</p> <p>Textile art 113 B 114 C</p> <p>Catawba pottery 140 B</p>
AND MONOGRAPHS	

84	GUIDE
Silverwork 114 B C 130 B C	<p>the standpoint of fine workmanship, finish, and symmetrical incised decoration, can not be excelled by the ancient ware. The forms, however, show in many cases modifications due to contact with the whites.</p> <p>In conclusion, attention should be called to the taste and skill exhibited in making the ornaments of silver, an art which, of course, has grown up since the Indians first obtained that metal from the whites; but in this region, at least, silverworking seems to be a lineal descendant of the ancient art of making ornaments of hammered copper, practised by the ancestors of the tribes in question.</p> <p style="text-align: center;">VILLAGE INDIANS OF THE PLAINS</p> <p style="text-align: center;">(Cases 115, 116 A, 117, 130 B C, 133 A drawers, 139 B, 143)</p> <p>ALONG the eastern border of the Great Plains from what is now Texas northward lived a number of tribes whose arts and customs were similar in most respects to those of the Prairie Nomads, but which</p>
	INDIAN NOTES

occupied permanent villages and depended on agriculture to provide a considerable part of their food supply. These are represented in the collection by the Pawnee,



Village Indians of the Plains

Wichita, Caddo, and Arikara, of the Caddoan linguistic stock, and the Mandan and Hidatsa of the Siouan family.

Of these the Caddo and Wichita were perhaps less typical of the group than the

Culture

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<p data-bbox="187 816 308 889">Bone-bladed hoe 115 C</p> <p data-bbox="200 1243 296 1274">Hunting</p>	<p data-bbox="327 278 964 645">others, especially the former, who lived, when first met by the whites, in a partly wooded rather than a prairie region, and whose culture was strongly influenced by the Southeastern Woodland tribes. The highest development of the group, especially noticeable in their complex ceremonies, was attained by the Pawnee in the south and the Mandan in the north.</p> <p data-bbox="327 654 964 1226">The growing of crops of corn, beans, and pumpkins, was conducted in 'much the same simple manner as among other agricultural tribes of North America. As to the implements used, the Museum is indebted to a ceremony of the Wichita which requires the use of a hoe made in the ancient manner with the scapula-bone of buffalo as a blade, for the presence of one of these articles in the collection; the stone-headed hoe seen beside it is simply an ancient implement mounted on a wooden handle in modern times to show the method of attachment.</p> <p data-bbox="327 1234 964 1354">Before the people obtained horses, buffalo, which formed a large part of their meat supply, were captured with the aid of</p>
	INDIAN NOTES

FIRST FLOOR	87
<p>pounds or traps suggesting those employed by the northerly tribes for catching caribou; but when horses became available, carefully regulated attacks <i>en masse</i> were made upon the herds by bands of mounted hunters after the manner of the true buffalo-hunting Prairie Nomads. When the signal to charge had been given, each horseman would pick out his prey from among the herd, ride up alongside, and aim to implant his arrow at short range in some vital part. A vertebra of a buffalo pierced by the metal point of an arrow shot into the animal by a mounted hunter, is displayed.</p> <p>The bows used by these tribes resembled closely the types employed by the Prairie Nomads of their region, but seem as a rule to be somewhat longer and to have been used with longer arrows armed with metal or bone (formerly with stone) points. As to warclubs, not only the stone-headed skull-cracker of the Plains region, but the "gun-stock" form of wooden club appeared, and even the "globe-headed" wooden club, typical of the Eastern Woodland, was sometimes found. Tomahawks with metal</p>	<p>Arrow-penetrated bone 115 C</p> <p>War implements 115 A C</p>
AND MONOGRAPHS	

88	GUIDE
<p>Horses and their equip- ment 115 C</p>	<p>blades have been used since early contact with whites, and the lance was a favorite weapon for the mounted warrior. Most of the tribes used the circular shield made of the tough neck-skin of a buffalo-bull, dried and shrunk until it became practically impenetrable by arrows, and, if held at the proper angle, would turn even a bullet from an old-fashioned smooth-bore musket. These shields were provided with covers handsomely painted with symbolic designs, as may be seen by the specimen shown.</p> <p>For many years these Indians have traveled and transported their goods with the aid of horses, the Caddo and Wichita having obtained them at an early date—probably earlier than any of the other Indians of the group. This is indicated by the fact that the companions of La Salle found horses among Caddo tribes as early as 1687, and indeed the Coronado expedition camped among the Wichita of Kansas as early as 1541–42. The riding gear seems to be quite similar to that seen among the prairie nomads. It should be noted that some at least of the very tribes</p>
	INDIAN NOTES

FIRST FLOOR

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which we now regard as typical nomadic buffalo-hunters belonged originally to the Village Indian class under discussion, but were tempted to leave their corn-fields and permanent settlements when the introduction of the horse opened for them a sure and ready means of procuring food and a convenient method of transporting their effects—vastly superior to the dog-pack and dog-travois with which their ancestors had been obliged to content themselves. Like the true Prairie Nomads, the Village Indians of the Plains employed the bull-boat, or round coracle, made by stretching buffalo-hides over a frame of poles. It may be of interest to note that the Mandan and Hidatsa collections in the Museum were transported across the Missouri river by means of the bull-boat exhibited in the northwest corner of the hall. While the nomadic tribes made such boats for temporary use only, to ferry their possessions across streams reached in their wanderings, the Village Indians whose settlements were situated on the banks of large rivers kept them permanently.

Bull-boat

AND MONOGRAPHS

90	GUIDE
<p data-bbox="190 278 280 304">Religion</p> <p data-bbox="190 688 275 736">Sacred bundles</p> <p data-bbox="190 961 280 1029">Hidatsa shrine 143</p> <p data-bbox="174 1055 297 1214">Ceremonial objects Charms 115 A B 116 A 133 C 139 D</p> <p data-bbox="174 1257 297 1304">Magic sash 115 B</p>	<p data-bbox="313 261 950 1342">The religion of all these tribes seems to have had the usual basis of a belief in a number of powerful beings, many representing the forces of nature, such as the sun, the thunder, and the four winds. In addition, in some cases, at least, a dominating power, a chief of the gods, or great spirit, called <i>Tiráwa</i> by the Pawnee, and by a name meaning "Lord of Life" by the Mandan, prevailed. Many of the tribes, notably the Pawnee, possessed a number of sacred bundles containing the symbolic objects about which many of their ceremonies centered, and in some cases bundles had so developed in size and complexity that they had to be kept in shrines made for the purpose. An excellent example of such a shrine, from the Hidatsa, is exhibited, and elsewhere a number of other objects used in ceremonies, such as rattles, drums, a whistle, and regalia, together with charms made in the form of tiny deerskin dolls, worn attached to necklaces to bring good fortune. Another interesting amulet is a sash made of wisps of buffalo-hair, which, when worn by their</p>
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<p>leader, was supposed to make an entire war-party look like buffalo in the eyes of their enemy—a kind of hypnotic camouflage, as it were.</p> <p>The present pipes of the Village Indians of the Plains are similar to those of the prairie nomads, with massive L- or T-shape bowls of red or black stone, and long wooden stems; but there is evidence that other forms were made in the past, especially by the Caddo. Considerable variation in size is shown by those displayed.</p> <p>Among games are found the widespread hoop-and-pole; the woman's game of double-ball, played with two balls connected by a short string, thrown about with a straight or slightly curved stick; the game of stick-dice; the game of dice thrown in a bowl; the woman's football game; shinny; snow-snake; the hand game; the moccasin game, and probably a number of others, but apparently no form of lacrosse. Some of these games were found among all the tribes of the group, others among part of them only.</p>	<div>Pipes 115 B</div> <div>Games 115 B</div>
AND MONOGRAPHS	

Houses

Two main types of dwellings were built by these tribes, of which the more typical was the earth-lodge, consisting of a large low dome of logs, poles, and grass, covered with earth and sods, entered through a sort of vestibule and provided with a smoke-hole at the top. The southern type, found among the peoples whose survivors are now combined under the heads of Wichita and Caddo, was a commodious structure of poles, of bee-hive form, covered with a carefully constructed thatch of grass. All of the tribes, except perhaps the Caddo, used the conical tent or tipi also, mainly as a temporary shelter while buffalo hunting. Both earth-lodges and grass-houses were encircled on the inside with bunks made of poles raised a foot or so from the ground, serving as chairs and tables by day, and as beds by night, while the space beneath was used for storage. These bunks were often separated with curtains of skins or mats, and when provided with bedding of buffalo-skins, soft-tanned with the thick wool left on, made comfortable beds. Household effects con-

Beds

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<p>sisted of pottery vessels among most, if not all, of the tribes, of which we show an example from the Mandan; wooden bowls and spoons; spoons of buffalo and mountain-sheep horn; wooden mortars and pestles for grinding corn; baskets among some tribes, especially the Caddo, who retained the art until recent years; and various bags and envelopes of skin for storage purposes. The woven bags seen among most of the tribes east of the Mississippi, and even among the Southern Siouans, were apparently not manufactured to any extent by the Village Indians of the Plains.</p> <p>The only cradle-board in the collection from any of these people is one from the Wichita, made of thin wooden rods lashed side by side on an oval frame, and provided with a curved headpiece, together with a bow, made of two willow rods, to protect the infant's face. An unusual feature is the small stool or bench of wood provided to set the head of the cradle upon to raise it from the floor.</p> <p>The costume of these tribes, except the Caddo, differed little from that of the no-</p>	<p>Utensils 115 C</p> <p>Cradle-board 115 C</p>
AND MONOGRAPHS	

94	G U I D E
<p>Dress 115 A B 116 A 133 C (drawers)</p> <p>Ornaments 115 A 130 B C</p>	<p>madic Plains peoples, consisting, for the men, of a shirt of soft-tanned skin, a breech-cloth, long leggings, and moccasins; while the women, besides short leggings and moccasins, wore the skin gown reaching from the shoulders to the ankles and provided with short open sleeves. Both sexes wore the robe, usually of buffalo-skin; and the typical eagle-feather war-bonnet of the Plains was a favorite headdress among men who from their exploits were qualified to wear it. The Caddo costume was originally more similar to that of the Southeastern tribes than to the Plains styles, and, strange to say, in later years, before adopting garments of civilization, they seem to have copied the costume of the Delawares living near them to a considerable extent, and became, like the Delawares, expert in the manufacture of earrings, brooches, bracelets, and the like, from silver and german-silver. Whereas the other tribes of the group all use the hard-soled moccasin typical of the Plains, the Caddo still wear the soft one-piece moccasin of the Woodland,</p>
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<p>employing a model of late years practically indistinguishable from the Delaware style.</p> <p>No particular style of art can be ascribed to the whole group, but in beadwork, quillwork, painting, and other forms of decoration, the resemblance to the art of the Prairie Nomads is very close indeed. From excavation of ancient Caddo sites it has been shown that these peoples made pottery of excellent form and decoration. The Mandan and Hidatsa retained their ceramic art until comparatively recent years, but its product does not display the esthetic development seen in Caddo ware. The Mandan and Hidatsa still manufacture handsome burden-baskets of a type not seen elsewhere.</p> <p style="text-align: center;">THE PLAINS AREA</p> <p>SOUTHERN, CENTRAL, AND NORTHERN (Cases 116 B, 117, 118, 119, 120, 121, 122 A, 131 drawers, 133 A B, 135 drawers, 137, 133 C drawers, 140 drawers)</p> <p>ALTHOUGH it has been found advisable for exhibition purposes to divide the collections from the typical Nomadic Tribes</p>	<p style="text-align: center;">Art products</p> <p style="text-align: center;">Burden-baskets 115 C 118 A (top)</p>
AND MONOGRAPHS	

of the Plains into three groups,—Southern, Central, and Northern,—the mode of life of these peoples differed so little that they may be described as a whole, atten-



Plains Area

tion being directed to such differences in the material culture as may be necessary. The Village Indians of the Plains have been considered separately.

FIRST FLOOR	97
<p>The principal tribes of the Southern group are the Comanche, Kiowa, and Kiowa Apache, ranging the plains of what is now western Texas, Oklahoma, and adjoining regions; the principal Northern peoples, in what is now Montana and adjacent Canada, were the Blackfeet, Assiniboin, and Crows; while the Central group embraced, among others, the Teton Sioux tribes, the Cheyenne, and the Arapaho. A number of languages representing several distinct linguistic stocks were spoken in the region, the best represented in point of population being the Siouan; next was the western branch of the Algonkian family; while Shoshonean, Athapascan, and Kiowan languages were also found.</p> <p>All these tribes were dependent almost entirely on the buffalo for their livelihood, and were nomadic in the sense that they continually moved about, each within its own tribal territory, in pursuit of the great bison herds. One favorite ancient method of securing buffalo was similar to that employed by the northern Athapascans in taking caribou. A chute or pound was</p>	<p>Tribes</p> <p>Buffalo hunting</p>
AND MONOGRAPHS	

98	GUIDE
Effect of Horses	<p>built with wing fences of brush or piles of stones spread wide upon the prairie, forming the sides of an angle whose apex rested upon the brink of a bluff, at the bottom of which a tight pen was built. When a herd was sighted, the hunters hid behind the wing fences, and an expert in the art decoyed the animals into the ever-narrowing chute. They were then frightened by people closing in behind them and stampeded toward the bluff, where, hemmed in by the fences, many animals were forced over the brink into the pen below, where they were slaughtered.</p> <p>The coming of horses, descended from those brought over by Spanish conquerors in the sixteenth century, introduced from Mexico and spreading northward from tribe to tribe throughout the plains two centuries later, brought about a great change in buffalo-hunting and in many other age-old customs, for it was no longer necessary to build a trap or pound to procure buffalo-meat—the hunters could mount their horses, ride into a herd on the open prairie, select their victims, ride alongside.</p>
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and drive their arrows into the quarry without difficulty; then go on to another. The horse made transportation on the plains easier and quicker, and made it possible for war-parties to conduct raids at a great distance from their homes, and get away speedily after the attack. It finally came to pass that it was considered a high honor to capture horses from an enemy; many war-parties went out with this aim only, and did not attempt to kill enemy tribesmen unless forced to do so. It is thought that possession of horses led more than one tribe to abandon a semi-agricultural settled village life to take up the more adventurous career of buffalo-hunting nomads.

While the buffalo formed the staff of life to these people, the hunting of other food-animals was not neglected. Such game was hunted with bow and arrow, trapped, and, in case of antelope, impounded like the buffalo. Fishing was not an important source of food supply, but in season the rivers yielded certain species which were caught in willow pens

Other
hunting

Fishing

100	G U I D E
Food Tobacco Bows Arrows 117 AC 120 A 121 C	<p>or traps made in the eddies, or with lines provided with bone hooks. Agriculture was not practised, if we exclude the raising of small patches of tobacco; but edible wild roots were dug, and many kinds of berries and wild fruits were gathered and dried for use in winter.</p> <p>The bow used in this district for hunting and war was quite different from the long eastern and northern type; it was only about $3\frac{1}{2}$ feet in length, rather flat, and often made in the "double-curve" pattern. The back was frequently strengthened with a layer of sinew glued fast to the wood, which gave to the weapon an added elasticity. Sometimes the bows were made of horn. The arrows, about two feet long, were provided with three long feathers, the shafts often showing straight and zig-zag "blood grooves." Arrowheads in recent years have been of iron; in old times they were made of stone, bone, antler, and even dried gristle. It is said that some of the Sioux tribes used no stone arrowpoints at all, and that, indeed, they regarded them as of supernatural origin.</p>
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<p>In the line of weapons of war, besides the bow and arrows may be mentioned the lance and the stone-headed warclub, all typical of the Plains, as was the circular shield made from the thick neck-skin of the buffalo-bull, decorated with deerskin covers, feathers, and symbolic paintings, and tough enough to turn an arrow, or even a musket-ball, if held at the proper angle. Other types of warclubs and tomahawks with metal blades were used here as in other regions.</p> <p>The famous "Sun dance" was the great religious observance among most of the tribes of this area; but there were many minor ceremonies, for some of which the collection shows rattles, drums, and regalia. In the last class may be included the two handsomely painted costumes of deerskin used by the Arapaho in the Ghost dance. Also exhibited is a collection of the paraphernalia used in the Peyote ceremony, including samples of the dried cactus eaten during the rites to cause the participants to have visions. These peyote "buttons" were derived mainly from the Southern</p>	<p>Other weapons 118 A 120 C 121 A 122 A</p> <p>Religion</p> <p>Ceremonial objects 118 C 120 C</p> <p>Peyote rite 133 A</p>
AND MONOGRAPHS	

102	GUIDE
<p>Sacred bundle 132</p> <p>"Buffalo stones" 137 A B</p> <p>Pipes 117 B 120 C 135 C</p> <p>Pipe-bags 116 B 117 B 120 C 121 B 135 (drawers) 140 C D (drawers)</p>	<p>Plains tribes. Among other articles pertaining to religion and ceremony may be mentioned a Kiowa sacred bundle used by the society of Buffalo Doctors; a fine collection of charms called "buffalo-stones," used by medicine-men whose function it was to "call" the herds into the pounds or traps, or to give good luck to mounted buffalo-hunters—a development from the tribes of the Northern Plains. There is also a great variety of charms, used for various purposes, among the objects exhibiting the customs of the Plains Indians.</p> <p>The form of smoking pipe employed throughout the Plains in ceremonies and for daily use was the well-known pattern commonly called the "peace-pipe" which has become almost a symbol for American Indian pipes in general—a large T-shape or L-shape bowl of red or black stone, with a long wooden stem, usually flat, but sometimes cylindrical or carved in spiral form. This was kept in a specially made pipe-bag, of which the collection contains many specimens, together with the mixture of tobacco and other herbs smoked by the</p>
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<p>owner. An archaic form of straight pipe resembling a cigar-holder in form has also been found among most of the tribes of this group.</p> <p>The nomadic Plains peoples enjoyed a number of games and toys, varying somewhat in the different districts. Common to all seems to have been the hoop-and-pole game; while shinny, football, the woman's game of double-ball, several forms of dice, snow-snake, and the cup-and-pin game, are all represented in the collections, together with such toys as dolls, tops, and sleds.</p> <p>As before mentioned, for many years Indian transportation on the plains has depended on the horse, used either as a pack-animal or to draw the travois (the native substitute for a wagon), consisting of two long poles attached at one end to the saddle, while the other ends dragged on the ground some distance behind the animal. To these poles was lashed a circular or an oval netted frame, on which the travelers tied their effects. Before horses were obtained, the Indians used</p>	<div data-bbox="764 445 843 585"> Games Toys 117 A 120 D 121 B 137 C </div> <div data-bbox="743 867 868 918"> Travois 121 C (top) </div>
AND MONOGRAPHS	

104	GUIDE
<p>Parfleches 120 B 135 (draw- ers) 137 D</p> <p>Other containers 118 B 120 A 121 C 135 (draw- ers)</p> <p>Saddle-bags 120 A 122 A 135 (draw- ers)</p> <p>Saddles 120 A 121 A (top)</p>	<p>dogs in similar fashion, both as pack-animals and for pulling a small travois. Among the collections from these Plains tribes may be seen a number of rectangular painted cases of rawhide, called <i>parfleches</i>, which are made in pairs and are intended especially to contain food or other belongings to be carried on a pack-horse, one case on each side, pannier-fashion. Smaller cases of soft-tanned skin, also made in pairs, usually profusely decorated with bead- or quill-work, also figure prominently in the Plains exhibits, and served for the storage and transportation of clothing and ornaments. These too were intended to be carried one on each side of the saddle. True saddle-bags, used for no other purpose, were also made.</p> <p>Two main types of saddle were found among these tribes: one, used by women, shows a very high pommel and cantle front and back, and is often highly decorated; the man's type, also used as a pack-saddle on occasion, shows a low pommel and cantle, sometimes made of antler of elk or deer. Breast-bands and cruppers</p>
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<p>to hold the saddle in place were often handsomely decorated, and the bridles were nicely beaded, or were covered with silver or german-silver. Men often rode, however, without a bridle, merely twisting a lasso about the horse's lower jaw, and thus guiding the animal. Saddle-blankets were made of soft-tanned skins and were handsomely decorated, as may be seen. Among the trappings for horses are also displayed some quirts, or riding-whips.</p> <p>The only boat built by these Indians was the curious round "bull-boat," of which an example hangs in the northwest corner of the hall. These were made in a little while, of willow poles and buffalo-skins, whenever the tribe encountered a large deep stream in their wanderings and needed to ferry their belongings across, being afterward demolished and the skins used for other purposes.</p> <p>The characteristic dwelling used by the nomadic tribes of the Plains was the conical tipi or tent of skins, which here reached the height of its development. At each side of the smoke-hole were movable flaps</p>	<p>Other horse equipment 120 A 121 C 140 (drawers)</p> <p>Bull-boat</p> <p>Tipi</p>
AND MONOGRAPHS	

106	GUIDE
<div data-bbox="177 505 292 556">Back-rests 120 B</div> <div data-bbox="205 628 260 654">Beds</div> <div data-bbox="174 795 291 912">Household effects 117 A 120 B C 121 C</div> <div data-bbox="190 1265 268 1313">Food boiling</div>	<p data-bbox="311 283 951 1236">of skin supported by poles by which the draft could be regulated and the tent kept free of smoke; while a lining inside kept direct drafts of air from striking the occupants. Most tipis were provided with decorated back-rests made of osiers, supported on tripods; sometimes when the camp was to be comparatively permanent, raised couches were built, supported on forked sticks, on which was spread the buffalo-skin bedding. Besides the rawhide parfleches, cases of similar material for ceremonial regalia, the soft-tanned storage bags, and smaller beaded bags for toilet articles and paint, household effects were few—merely wooden bowls and spoons of wood and horn for serving food, some stone-headed hammers used with a stone mortar and a mat of skin for pounding meat and crushing berries, and a few skin-dressing tools. A limited number of small coiled baskets were made by some tribes for use in games.</p> <p data-bbox="311 1243 951 1362">Liquid food was boiled by putting it in a hole lined with a piece of skin, which made a primitive but watertight receptacle,</p>
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<p>and dropping in hot stones in the same manner as that observed among other tribes which boiled foods in kettles of basketry, wood, or bark, a custom that gave the Assiniboin Indians their name among the Algonkians.</p> <p>The costumes of the Plains tribes are so picturesque and so well known that they have come to symbolize Indian costume in general, and are frequently, if erroneously, depicted by uninformed artists and illustrators as the "native costume" of any American Indians, whatever their tribe or region. The men wore a short shirt with heavily fringed sleeves, a breechcloth, and long fringed leggings, all made of soft-tanned skin, often profusely ornamented with quilled and painted patterns, and sometimes fringed with pieces of scalps. Equally picturesque was the long gown of the women, reaching almost to the ankles, provided with wide but short fringed sleeves open along the lower edge and worn with short leggings, to which, in some tribes, the moccasins were attached, forming a kind of boot. Throughout the</p>	<p>Dress 131 (drawers) 135 (drawers) 137 (drawers) 138 (drawers) 140 (drawers)</p> <p>Shirts 117 B C 118 A 121 A</p> <p>Women's costume 117 B 118 B 119 A B 121 A 122 A</p> <p>Moccasins 117 B 118 B 141</p>
AND MONOGRAPHS	

108	G U I D E
<p>Robes 119 B Stairway</p> <p>War- bonnet 117 C 118 A</p> <p>Quillwork (See Dress above)</p> <p>Painting 116 B Stairway</p> <p>Beadwork (See Dress above)</p>	<p>Plains district the hard-sole moccasin, very different from the soft moccasin of the North and East, was worn by both men and women. Both sexes wore robes of soft-tanned skins, frequently handsomely painted and decorated. An especially spectacular article of dress was the headdress or "war-bonnet" of eagle-feathers worn by the men in some of their dances and on occasions of ceremony and parade. As may be seen from the specimens, the head was encircled with a row of the large feathers, while another row extended down the back in the form of a trailer.</p> <p>The art of the Plains tribes found its greatest expression in the old days in porcupine-quill embroidery, the work of women, and in painting, one form of which—the making of conventional figures for decoration only—was also woman's work. The painting of realistic pictures depicting war exploits and the like on robes and tipis fell to the lot of the men, however.</p> <p>When glass beads were introduced by the whites, they soon became very popular, and in some of the tribes beadwork has</p>
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<p>entirely supplanted the old embroideries. This art work, examples of which may be seen in all the cases illustrating this group, reached its most typical development in the Central district, among such tribes as the Teton Sioux bands, the Cheyenne, and the Arapaho. Here we find a great variety of patterns, but from the examples displayed it will be observed that they are all combinations of straight lines and angles, without any attempt at curvilinear or floral motives. In both the Northern and the Southern Plains, however, although most of the patterns are angular, curved designs, some of them undoubtedly floral in origin, may be found. Other differences may be seen in the technique of beadwork; for the beads in the Central district are applied in short loops, while in the North and in the South they are usually laid smoothly. As contrasted with the Central and Northern districts, the costumes of the South show more refinement and delicacy of cut and workmanship, and even the deerskin fringes are cut finer.</p>	
AND MONOGRAPHS	

110	GUIDE
Baby-carriers 117 A 118 B 121 C	<p>Local differences in the different parts of the Plains may be seen in the baby-carriers also, for in the North we find an oval board, rather pointed at the lower end, forming a base for the slipper-shape case in which the infant is tied; in the Central district the case is attached to a frame consisting of two narrow upright sticks connected by cross-pieces; while in the South the upright sticks of the frame are boards, broad and long. In each instance the case itself is profusely ornamented, and in the Central and Northern districts was often used without any frame or board at all.</p> <p>INDIANS OF THE NORTHERN PLATEAU</p> <p>(Cases 122 B, 123, 138 drawers, 141. Also Second Floor)</p> <p>OCCUPYING the territory now comprising Idaho, western Montana, eastern Oregon and Washington, and southeastern British Columbia, lived a group of tribes classed for convenience as the Indians of the</p>
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Northern Plateau. Of these, among the tribes represented in the exhibit, the Shoshone and Bannock belong to the Shoshonean stock; the Nez Percés, Klikitat,



Indians of the Northern Plateau

Umatilla, Topinish, and Yakima, to the Shahaptian stock; the Wasco to the Chinookan, and the Flatheads to the Salishan stock, while the Kutenai are regarded

112	G U I D E
Culture	<p>as forming a stock by themselves. The specimens labeled "The Dalles" are probably mainly of Wasco origin, as are those from Mamaluce island; while the objects marked "Warm Springs" are probably Wasco also, as this is the principal tribe on the Warm Springs reservation, Oregon, although they may be from one of several small Shahaptian tribes formerly living near the Wasco about The Dalles on Columbia river, and now combined with them.</p> <p>Up to 150 years ago the culture of the tribes of the Northern Plateau seems to have been very simple and undeveloped, although most of them were better provided with the necessaries of life than were so many bands inhabiting the semi-arid Southern Plateau region. They were more or less nomadic; the social organization was very loose, and the chiefs had little power. As in other instances mentioned, the introduction of the horse seems to have brought about a transformation throughout the district, making life easier and rendering travel and the consequent exchange of</p>
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<p>ideas not only possible but pleasant, with the result that many features characteristic of the Plains tribes were introduced, especially styles of dress. This wave of Plains influence seems to have reached the Columbia river about 1806.</p> <p>For subsistence most of the Indians of this region, excepting some of the Shoshoni, depended largely on salmon, which was the principal food of the tribes living along the Columbia, and was not only eaten fresh, but was dried and pounded to a kind of meal which could be kept a long time. There was no attempt at agriculture, but natural vegetal products, such as roots and berries, were widely used, and deer and other game were hunted and formed important articles of food. Some tribes occupied regions poor in such natural resources, and these were glad if they could find enough seeds, grasshoppers, and small mammals to keep them from starvation.</p> <p>Fish were caught with seines, dip-nets, spears, and hooks, while fish-weirs and traps were not uncommon. The bow and arrow were the chief weapon for hunting.</p>	<p>Food</p> <p>Fishing Hunting 123 A B</p>
AND MONOGRAPHS	

114	GUIDE
<p data-bbox="202 1094 298 1146">Canoes 142 (top)</p> <p data-bbox="215 1328 284 1354">Balsas</p>	<p data-bbox="326 292 961 1077">The bows were made of wood or horn, backed with sinew; while the fur quivers of the Nez Percés and neighboring tribes are among the handsomest made by the American Indians. Before the day of the horse, hunters were skilful in disguising themselves in deer- and wolf-skins, which enabled them to approach their intended victims without discovery. Traps and snares were in common use, and game was surrounded and driven in by large parties of hunters acting in concert. Buffalo were found in the Shoshoni country and were hunted by much the same methods as those used upon the plains; many of the tribes of the Columbia valley, after acquiring horses, made pilgrimages in force across the mountains to the plains especially to hunt the bison.</p> <p data-bbox="326 1089 961 1371">Rude dugout canoes were used in most parts of the region, but a curious craft made usually of pine-bark or of birchbark and provided with long, ram-like projections at bow and stern, was used by some bands. The Shoshoni, however, seem to have used balsas or rafts made of bundles</p>
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<p>of rushes, even for fishing, and no canoes of any kind. With the introduction of horses came also saddles and other riding-gear typical of the Plains tribes.</p> <p>Taking the Nez Percés as a type, and not attempting to enter into the variations among the numerous tribes of the district, it may be said that their religion consisted of a belief in a great number of spirits or powers, of which the sun seems to have been the chief seat of wisdom; any of these might become a guardian spirit when acquired through visions while fasting in youth. Dreams produced by revery, fasting, and vigil, were thought to be the means of communication between the material and the spiritual worlds. The most sacred and mystical religious ceremony was a Guardian Spirit dance, in which songs connected with visions were sung and in which only persons blessed with a guardian spirit could take an active part. The Sun dance, so characteristic of the Plains region, does not seem to have found favor with the Northern Plateau peoples.</p>	<p>Religion Ceremonies</p>
AND MONOGRAPHS	

116	GUIDE
<div data-bbox="215 295 280 346">Pipes 123 C</div> <div data-bbox="210 585 285 637">Games 123 A</div> <div data-bbox="210 1098 288 1123">Houses</div>	<div data-bbox="327 286 964 568"> <p>The pipes in the collection from this region are of two general types—one resembling more or less the style of the Plains, the other consisting of a rather small stone bowl which varied considerably in shape and was provided with a short stem of wood.</p> </div> <div data-bbox="327 585 964 1072"> <p>As to games, the Nez Percés may again be selected as typical of the group. One of the most popular was the “hand game,” played with two cylinders of bone, one of which is encircled by a distinguishing mark. These were shuffled, then held in the hands by one player, when the opponent tried to guess which hand contained the marked bone. Long sticks were used as counters. Bone dice were also used in sets of four, and plum-stone dice, the hoop-and-pole, and shinny games, were known.</p> </div> <div data-bbox="327 1089 964 1371"> <p>Two forms of dwellings were widely used in the region, the most popular of which was a mat-covered tent or tipi. The conical shape was not always employed, however, being often supplanted by a form suggesting the modern A-tent, but sometimes large enough to accommodate several</p> </div>
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<p>families. The other type of habitation, used in regions where conditions favored a more sedentary life, was the underground house, a circular excavation covered with a dome-shape roof of poles and earth, in the center of which was a hole through which the occupants entered, descending a notched log ladder to reach the floor. Among some tribes of the region, as the Shoshoni and Bannock, the Plains type of tipi was employed, while in some places along the Columbia river houses built of split planks, like those on the lower reaches of the stream, were seen.</p> <p>Mats and skins formed the greater part of the bedding, and blankets made of twisted strips of rabbit-skin were known to some of the tribes. Household effects consisted largely of baskets and woven fiber bags (both of which reached a high stage of development here), and parfleche cases borrowed from the Plains; but there were also carved bowls and spoons of wood and horn, often of a highly ornate character, and mortars of wood used with stone pestles for crushing dried fish and roots. Stone</p>	<p>Household effects 122 B 123 A B</p>
AND MONOGRAPHS	

118	GUIDE
<p data-bbox="194 415 285 440">Cooking</p> <p data-bbox="199 589 280 657">Cradle-board 123 A</p> <p data-bbox="179 930 298 1041">Dress 123 B C 138 (draw- ers) 141</p>	<p data-bbox="317 240 953 397">mortars also seem to have been used in old times, and pestle-like stone mallets served to drive wedges made of antler in splitting logs.</p> <p data-bbox="317 406 953 563">No pottery was made, except perhaps among the Shoshoni, all cooking of liquid foods being accomplished in watertight baskets by dropping in hot stones.</p> <p data-bbox="317 572 953 896">The cradle-board used in the region was a variation of the style used in the Southern Plateau and in the Northern Plains districts, consisting of a board of elliptical outline, somewhat pointed at the lower end, which was covered with deerskin so arranged as to form a pouch on one side for the reception of the infant.</p> <p data-bbox="317 905 953 1320">For a long time the tribes of this area have worn soft-tanned skin clothing similar to that of the Plains Indians, consisting of shirts, breechcloth, and leggings, for the men, and gowns and short leggings for the women; but although the hard-soled Plains moccasin was worn, especially by some of the tribes, the typical form of the region was a soft moccasin with the seam running along one side of the foot and pro-</p>
	INDIAN NOTES

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<p>vided with a rather high top. The Plains type of feather war-bonnet was in general use. If we may judge by the western tribes of the region (those along the Columbia), the original costume was a breechcloth and a robe for the men, and a short skirt or waist-cloth and a robe for the women, Plains influence in dress reaching these people only in the early years of the 19th century.</p> <p>Decorative art found its expression in several ways in this group, especially in their basketry, in their woven bags or wallets, and in their carved bowls and spoons of wood or horn, all of which are represented in the collection. Angular geometric figures are the rule, although some life-forms appear. Floral patterns are characteristic of their beadwork today, but these were perhaps introduced from the Athapascan tribes to the north, who obtained them from the Cree, who in turn either received them from the Ojibwa or originated them themselves, combining their own native ideas with motives derived from the whites.</p>	<p>Decorative art 122 B 123</p>
AND MONOGRAPHS	

120	GUIDE
Culture	<p>A more complete collection from the several tribes of the Northern Plateau area may be seen in the West Hall on the Second Floor.</p> <p>INDIANS OF THE SOUTHERN PLATEAU</p> <p>(Cases 124, 137 A drawers, 136 C)</p> <p>OCCUPYING the plateau region of northern Arizona, western Colorado, Utah, and Nevada, and adjacent regions, lived a group of peoples of Shoshonean language, who, although in reality constituting many distinct tribes, are usually classed under the general heads of Ute and Paiute.</p> <p>. The mode of life and the manufactures of these Indians seem to have been originally quite simple and primitive throughout the district, the people living mainly on small game, fish, roots, and piñon nuts and other seeds, without knowledge of agriculture, and with very little hunting of big game; but in comparatively modern times, probably within the last century or two, so strong an influence from the Plains crept</p>
	INDIAN NOTES

in that it practically transformed most of the material culture of the Ute bands and strongly affected some at least of the Paiute. Perhaps the coming of the horse was an



Indians of the Southern Plateau

important factor in producing the change. So far as is known, however, their tribal organization and religious rites seem to have still remained simple. Surprisingly

122	GUIDE
Food	<p>little specific information has been recorded concerning either of these two groups.</p> <p>Buffalo were hunted by the Ute in the eastern parts of the district by the same methods as those used by the true Plains tribes; but farther west deer were practically the only big game available, and were hunted with bow and arrow. Some Ute districts and most Paiute territory seem to have been almost barren of large game, and here the people were obliged to depend for animal food upon rabbits and smaller creatures, including snakes and insects, while fish were caught in localities near lakes and streams. For vegetal food the seeds of several kinds of grasses were gathered, and fruits, berries, and nuts, whenever and wherever they could be found; while these tribes spent so much time searching for roots that the Paiute became popularly known as "Digger Indians." Travelers through the more barren districts about the middle of the 19th century reported that many of the bands lived in the most abject poverty, continually on the verge of starvation.</p>
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FIRST FLOOR	123
<p>The use of flint knives and of stone-pointed arrows seems to have persisted among these people long after most of the other Indians had abandoned it; indeed the Paiute were so poor that they may have been unable to acquire steel or iron for the purpose. Several forms of beaters and fans made of basketry for gathering and winnowing seeds are found among this group.</p> <p>The bows and arrows of the Ute differ little from those of the Central Plains, from which the type was doubtless adopted; but the Ute snowshoe exhibited seems to be a distinct variety, and is the crudest in the collections. No canoes or boats appear to have been used for transportation, except in some places a kind of raft or balsa, made of bundles of reeds. Burden-baskets for transporting foods and firewood were usually made in conical form in this district.</p> <p>Some writers have spoken of the Ute as sunworshippers; others state that they believed in a great spirit who lived in, or was represented by, the sun; and it is clear that they must have believed in many</p>	<p>Implements 124 B C</p> <p>Bows Arrows 124 C</p> <p>Snowshoe 124 A</p> <p>Balsa Burden baskets 124 A (top)</p> <p>Religion</p>
AND MONOGRAPHS	

124	GUIDE
<div data-bbox="194 708 256 760">Pipes 124 A</div> <div data-bbox="187 828 264 854">Games</div>	<p data-bbox="304 228 940 683">minor powers as well. Although the beliefs seem to have centered around the sun, the Sun dance, that characteristic religious rite of the Plains tribes, was practised little, if at all, by them. The use of personal charms, small bags containing parts of animals or of birds, or curious bits of stone, symbolizing the dream-helper seen while fasting in youth, was widespread among the Ute, who apparently attached special importance to these amulets.</p> <p data-bbox="304 690 940 1303">The only pipes from these people, collected among the Ute, are of the Plains type. Of games, there are on record from the group that of stick-dice; of dice made of wood or of walnut-shells tossed in a basket; the hand-game; the four-stick game, in which two large and two small sticks are arranged under a basket by one player and the other guesses how they are placed with reference to each other; a form of the hoop-and-pole game in which the darts thrown at the hoop are much smaller than those used in most other regions; several forms of cup-and-pin; the women's game</p>
	INDIAN NOTES

126	GUIDE
<p data-bbox="174 286 291 382">Basketry 124 A (top) 124 C 136</p> <p data-bbox="190 519 274 594">Other utensils 124 C</p> <p data-bbox="190 963 274 1011">Cradles 124 B C</p>	<p data-bbox="311 256 945 925">or semi-cylindrical burden-baskets, the basketry beaters and winnowers for preparing seeds, and, most characteristic of all, graceful basketry water-bottles made watertight with pitch applied inside and out, formed the greater part of the household effects. In the collection will be noted also a food-bowl made from the shell of a large turtle. It is known that mortars and grinding stones must have been used. A number of conical pottery vessels have been found in one section of the old Paiute country, but whether these were widely used among the bands is not known; they are almost exact copies in clay of the conical burden-baskets, but of course smaller in size.</p> <p data-bbox="311 935 945 1328">The typical Paiute cradle consists of an ovoid flat frame of wickerwork covered with deerskin which forms on one side a kind of pouch having a slit in front for the reception of the child, closed by lacings, and surmounted by an aperture for the child's head, above which a wicker hood afforded shade and protection. The Ute form of cradle is similar, except that a board</p>
	INDIAN NOTES

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<p>cut into the desired form takes the place of the ovoid wicker frame.</p> <p>The Paiute seem to have gone naked, or nearly so, much of the time; but old pictures show that they owned and sometimes wore simple feather headdresses and neat fringed garments of soft-tanned skin, in the form of shirts and leggings for the men and gowns for the women, resembling to a certain extent the styles used on the plains. The Ute, however, seem to have gone a step farther and to have taken over bodily from the plains region the war-bonnets, men's shirts and leggings, and women's gowns and short leggings. On careful inspection, however, it may be noticed that the fringe on the men's leggings is longer, as a rule, that the patterns in beadwork have a different appearance, and that there are other features which distinguish Ute costumes from those of the Cheyenne, for example.</p> <p>The decorative sense of these people was expressed for the greater part in beadwork and in basketry. The beadwork of the Ute shows a predominance of angular</p>	<p>Dress 124 A C</p> <p>Art products</p>
AND MONOGRAPHS	

128	G U I D E
	<p>patterns such as are seen among most of the Plains tribes, but differs from them in that the Ute designs show a preference for large units and blocks of solid white or of solid color not seen elsewhere. The technique of most Ute beadwork is the loop-stitch, or "lazy stitch," common to most Central Plains work; but when curved or floral patterns are employed, the technique is usually like the flat smooth beadwork of the Northern Plains tribes. This last seems to have been the most popular motive among the Paiute, whose sewed beadwork shows a larger proportion of designs based on plant forms; they also made excellent woven beadwork; and their better basketry exhibits taste, both in form and in decoration.</p> <p style="text-align: center;">DESERT NOMADS</p> <p style="text-align: center;">(Cases 125, 126, 132 B, 137 drawers, 139, 140 drawers, 141. Also Second Floor)</p> <p>UNDER the head of Desert Nomads are included the various tribes of Apache and the Navaho, all speaking Athapascan dialects, and all living in New Mexico and</p>
	I N D I A N N O T E S

FIRST FLOOR

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Arizona, but at one time ranging in some of the adjacent regions, although they are evidently of far northern origin. Omitted from this group are such tribes as the Mo-



Desert Nomads

have, Pima, and Yuma, who, although fully as primitive as the Apache, differ from them in being sedentary and agricultural; and of course the Pueblo tribes,

AND MONOGRAPHS

130	G U I D E
Culture	<p>which occupy great community dwellings of masonry, are essentially agricultural, and have reached a stage of development unsurpassed by any Indians north of Mexico.</p> <p>The Apache and Navaho, especially the former, were wanderers by nature and very warlike, a people whose raids were dreaded alike by the sedentary tribes and by white settlers. However, they did not devote themselves entirely to war, for they made considerable progress in several of the arts, and their social organization, religion, and ceremonies could hardly be described as simple. Originally these tribes gained their living almost entirely by hunting, by plundering other tribes, and by gathering natural vegetal products, such as the seeds of various wild plants and the fruits of the yucca, agave, and several species of cactus, although agriculture on a small scale was sometimes practised. Fish were not eaten, even where available, being protected by a kind of taboo. For a long time, however, the Navaho have devoted themselves mainly to sheep-raising, have pros-</p>
	I N D I A N N O T E S

FIRST FLOOR	131
<p>pered greatly in consequence, and are even increasing in numbers. The bows formerly used in hunting and war are usually rather short, rectangular in section, and backed with a layer of sinew glued tight to the wood to make them strong and more elastic. The arrows are of two kinds: one entirely of wood, resembling Plains styles, with stone or (more recently) metal points; while the other consists of a long shaft of reed or cane provided with a wooden fore-shaft to which the arrowpoint is secured. Several types of quivers were used. The typical warclub of the group is like a modern slung-shot—a ball of stone covered with skin and attached loosely to a handle which may be either pliable or rigid.</p> <p>Horses have been used for transportation for a long time by these tribes, the Navaho, at least, doubtless having first captured them from Pueblos soon after entering the Southwest, while horse-raiding from both Pueblos and whites was a common Apache practice. Before acquiring horses they traveled on foot with their effects on their</p>	<p>Weapons 126 B</p> <p>Transporta- tion</p>
AND MONOGRAPHS	

132	GUIDE
<p data-bbox="182 338 273 365">Religion</p> <p data-bbox="182 963 273 1014">Amulets 126 A</p> <p data-bbox="182 1236 273 1304">Sacred bundle 132</p>	<p data-bbox="308 244 940 321">backs or packed on their dogs. Canoes were never used.</p> <p data-bbox="308 329 940 1328">The most complex religion of the tribes of the group is that of the Navaho, who have many well-defined divinities (nature gods, animal gods, and local gods), a vast mythic and legendary lore, hundreds of significant formulated songs and prayers, and many intricate ceremonies, certain important ones of long duration being performed for healing. The most revered of their many deities is the "Woman Who Rejuvenates Herself," who is probably Mother Nature. Some of the ceremonies are characterized by the use of masks and of dry-paintings, and suggest certain rituals found among the Pueblo tribes. The efficacy of amulets was widely believed in, especially among some of the Apache bands, who thought that ocean shells cut in certain forms and worn on the person would prevent illness, and that a crude little figurine cut from the wood of a lightning-riven tree and worn as an amulet had the power of preventing danger from thunderbolts. A sacred bundle employed in a ceremony known</p>
	INDIAN NOTES

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<p>as the Knife Chant is displayed with other of these interesting objects.</p> <p>The few pipes we have from these people are more or less of Plains type, but smaller as a rule; they were more given to smoking cigarettes with wrappers of corn-husk or of other native material, than pipes of any kind.</p> <p>Among the games played by the Indians of this group may be enumerated hoop-and-pole, the moccasin game, the game of stick-dice, and shinny. Gambling is very common among them, a favorite means being with cards of Mexican derivation.</p> <p>The dwellings of these Indians were rude, dome-shape shelters of brush for summer use, for which were substituted in winter, at least among the Navaho, a much more substantial structure of similar form, covered with earth. The walls of the typical Navaho winter houses, or <i>hogáns</i>, were built of logs, likewise earth-covered, and with low ceilings.</p> <p>Household effects consist of numerous blankets, which the Navaho have woven for many years from the wool of their own</p>	<p>Pipes 126 A</p> <p>Games 126 A</p> <p>Houses</p> <p>Blankets 125 A B 140 (draw- ers) and Upper stairway</p>
AND MONOGRAPHS	

134	GUIDE
<p>Baskets 124 (top) 126 A</p> <p>Water- bottles 126 A</p> <p>Cradles 126 A</p>	<p>sheep or from commercial yarn, and, especially among the Apache, baskets of varying sizes and shapes for as many purposes, while some of the cooking was done by the Navaho in pottery vessels of rather rude construction. A common utensil is the bottle-shape water vessel of coiled basketry, coated with pitch on the outside, employed especially by the Apache tribes. Indeed it was probably such basketry water-bottles that gave one of the Apache bands the Spanish name of "Jicarillas." A traylike basket is also made by the Navaho.</p> <p>The Apache type of cradle consists of an elliptical frame of wood, to which slats are tied crosswise to form the board on which the child rested, laced in a kind of sheath of deerskin, with its head protected and shaded by a hood of willow rods fastened side by side. The Navaho cradle is quite different, however, being composed of two slabs of wood fastened together side by side to form the broad board on which the child lay, held in position with deer-skin lashings. The head was protected by a wide hoop of wood, and a footboard,</p>
	INDIAN NOTES

FIRST FLOOR	135
<p>suggesting Eastern cradle forms, was provided.</p> <p>The men of all these tribes wore deerskin shirts resembling the styles used by the Indians of the Southern Plains; breechcloths, to which the Navaho added leggings, usually a short style, made of flat pieces of skin folded about the lower leg and held in place with woven garters; and moccasins, in place of which most of the Apache wore high boots with hard soles sharply turned up at the toe, as the specimens show. Both peoples have also worn short, wide, cotton trousers for a long time, but these were derived from Mexicans. Apache women wore a rather short skirt of deerskin, and a cape or poncho that might also be called a waist, of the same material, together with high boots like those of the men. The Navaho women wore a simple woven gown of native manufacture, and moccasins, to which long strips of skin were attached that were wound about the legs like spiral puttees. The men of one Apache tribe, the Jicarillas, who have been strongly subjected to Plains influences, apparently re-</p>	<p>Dress 125 B 126 B C 137 (draw- ers) 140 (draw- ers) 141</p>
AND MONOGRAPHS	

136	GUIDE
<p>Navaho weaving 125 A B 137 (drawers) 140 (drawers) Upper stairway</p> <p>Silverwork 126 A 130 B</p>	<p>ceived largely through the Ute, wore long, fringed leggings, with low moccasins, and their women dressed in long gowns of soft-tanned skins with short leggings and moccasins. The typical Apache headgear was a kind of cap bearing painted designs, and a few feathers, sometimes horns, sometimes a crest suggesting that on the helmet of certain ancient Roman soldiers; but the war-bonnet, more or less of Plains type, although found occasionally, was not common.</p> <p>The Navaho have long been famous for their wonderful blankets, artistic in design and color, made from the wool of their own sheep, prepared and spun by themselves; from ravelings of bayeta, a cloth obtained from traders, or from commercial yarn, all woven on the rudest of home-made looms. Besides these they weave garters and sashes by similar methods, which may be better understood by an examination of the unfinished examples displayed. They have also developed in comparatively recent years an art of silver-working, manufacturing bracelets, rings,</p>
	INDIAN NOTES

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<p>earrings, buttons, and belt ornaments, all with the rudest and simplest of tools, that is really remarkable. This industry was derived from the Mexicans perhaps not earlier than 1875. The Apache show their artistic attainment in the manufacture of baskets, in their painted designs on skin garments and other objects, and in their beadwork. The best of their basketry is made in the coiled technique, and reaches its height in the large vase-like storage baskets; the designs are angular, and while most are geometric in character, life-forms frequently appear. In painting and beadwork the Apache preferred fine lines and intricate patterns to broad splashes of color; sun-like and star-like patterns, stepped figures, and triangles, are abundant in their product, and very characteristic is the use of lines of beadwork composed of alternate bands of black and white, or at least dark and light, beads.</p> <p>A larger exhibit of Apache material may be seen on the Second Floor.</p>	<p>Apache art</p> <p>Basketry 124 C (top) 126 A (and top)</p> <p>Painting Beadwork</p>
AND MONOGRAPHS	

PUEBLO AREA

(Cases 127, 128, 129, 130, 136, 139, 140, 141, 142, 144 and drawers)

UNIQUE among the American tribes are the Pueblos of the semi-arid region of New Mexico and northeastern Arizona, the ruins of whose former settlements are scattered not only throughout those states but also over southern Colorado and Utah, this vast region having been occupied from prehistoric times. Traditions preserved by surviving Indians of this group point to the early migration of small bands from various localities, their establishment of villages in cliffs (the so-called cliff-dwellings), on mesa-tops, and in valleys, where they cultivated the soil, often by irrigation, and hunted such game as the territory afforded. Owing to lack of water, the inroads of predatory tribes, or to other causes, village after village was abandoned, so that hundreds of ruins of these former settlements are found throughout the Pueblo region. (Objects illustrating the culture of the ancient Pueblo peoples are displayed on the Second Floor.) When

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the Spaniards first explored the country inhabited by these Indians in the first half of the sixteenth century, they occupied about seventy pueblos or villages, but at



Pueblo Area

the present time only twenty-eight remain. Of these, two have been established recently, while others are on the verge of extinction. Perhaps only one of the pue-

blos (Acoma) occupies its sixteenth-century site, owing chiefly to the efforts of the Franciscan missionaries to consolidate them for purposes of ministration, to the necessity of concentration as a means of defense against marauding tribes, and to the conquest by the Spaniards following the great revolt of 1680-92, at which time the Tano pueblos were forever abandoned and their inhabitants absorbed by other villagers.

The Pueblo Indians belong to the (1) Tanoan, (2) Keresan, (3) Zuñian, and (4) Shoshonean linguistic stocks, consisting of the following tribes or villages: (1) Taos, Picuris, Sandia, and Isleta, of the Tigua group; San Juan, Santa Clara, San Ildefonso, Tesuque, Nambe, Pojoaque, and Hano in Arizona, of the Tewa group; Jemez - of the Jemez-Pecos group. (2) Cochiti, San Felipe, Santa Ana, Sia, Santo Domingo, and Acoma and Laguna with their subordinate villages. (3) Zuñi, with its three farming pueblos. (4) The Hopi pueblos of Walpi, Sichomovi, Mishongnovi,

FIRST FLOOR	141
<p>Shipaulovi, Shongopovi, Oraibi, Hotavila, and Pakavi.</p> <p>Casts of the heads of three Zuñi men and one woman, taken from life, are exhibited.</p> <p>The term <i>pueblo</i> signifies "village," "town," "population," and was applied by the early Spaniards to distinguish the sedentary Indians and their permanent settlements from the roving warlike tribes. For purposes of defense the houses of the Pueblo Indians were built one above another, in great community clusters, the upper ones set back from those beneath, in terrace form, so that the roof of one formed a kind of front-yard of the house next above. Not many years ago Zuñi had six such tiers, but the need of defense having passed, the present tendency is to build single-story dwellings away from the communal group. Entrance to the lowest houses and to some of the upper ones was gained by means of hatchways in the roofs, reached by ladders which could be pulled up at night or when the enemy was sighted. The houses were built usually of sandstone, which, occurring often in thin layers, was</p>	<p>124 to 129 (top)</p> <p>Houses</p>
AND MONOGRAPHS	

142	GUIDE
	<p>readily quarried. In some of the more ancient pueblos attention was paid to squaring and facing the component stones, and even to giving the courses of masonry an ornamental banded effect, but in later times this was rarely done, the surface of the masonry being hidden with adobe plaster. Molded adobes were not used until after the Spaniards arrived in the 16th century, but a not uncommon practice was to roll up balls or "loaves" of mud and use them as stones are employed in house-building. Remains of such rude adobe bricks have been found in certain cliff-dwellings. Owing to the lack of domestic animals, excepting the dog, before the Spanish advent, and the consequent difficulties of transportation, the rooms in ancient times were usually very small, as it was necessary for the roof-beams to be dragged or carried by men, sometimes from long distances. Across the main-beams, smaller ones were placed, and over these, osiers, coarse grass, or bark; then a heavy covering of earth and adobe mud. The doorways were always very small, because</p>
	INDIAN NOTES

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<p>better defended, also for the reason that small openings afforded greater protection against cold, which is sometimes intense in the high Pueblo country. The houses were lighted by tiny windows glazed with thin pieces of selenite, or crystalized gypsum; at night the family fire afforded the necessary illumination, first from a small stone fire-box in the floor beneath the hatchway, which was the exit for the smoke, later from a corner fireplace provided with a chimney surmounted with large pottery vessels, one above the other, from which the bottoms had been removed. The latter form of fireplace, of Spanish introduction, is now seen in practically every Pueblo dwelling. The floors were either of hard-plastered earth or were paved with stone flagging. Usually in a small room adjoining the living-room much of the cooking was done, and especially the baking of the corn wafer-bread on a large smooth slab over a fire—a custom descended from prehistoric times. Certain kinds of cooking were done outdoors in underground ovens,</p>	<p>Selenite window 127 C</p> <p>Cooking-slab Wafer-bread 136</p>
AND MONOGRAPHS	

144	GUIDE
Agriculture	<p>before the beehive-like oven was introduced by the Spaniards.</p> <p>The Pueblos are agriculturists, cultivating corn, squash, beans, and, by Spanish introduction, wheat, cantaloupes, watermelons, chile, onions, and other garden vegetables, augmenting this food supply with various wild products and by hunting small game. Foods and their preparation, and especially the cultivation and treatment of corn, are too numerous to mention here; but the foodstuff of the Zuñi, which differs in no essential particular from that of the other Pueblo tribes, is described in one of the Museum publications. The Pueblos raise horses, asses, sheep, goats, and a few cattle.</p>
Religion	<p>Being a sedentary people living in permanent habitations, in a region of limited rainfall, with a fairly abundant food supply, and with long winters when there was little else to do, they developed an elaborate system of ceremonies, an important object of which is the production of rain. In many of their public performances, masks representing various powerful</p>
Masks 127 B 129 B 144 B	
	INDIAN NOTES

FIRST FLOOR

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mythic personages, and other ceremonial paraphernalia, are worn. Noteworthy among the masks are those of the Kóyemashi, or "Mud-heads," an organization of sacred clowns among the Zuñi and (by adoption) the Hopi, comparable with the Kóshare among some of the Rio Grande villagers. So highly religious are the Pueblos that in almost all of their undertakings a ceremony of some kind is performed. A common means of invoking the beneficence of their deities is the depositing of plumed sticks in shrines or elsewhere, accompanied with prescribed prayers and the scattering of sacred meal. The Zuñi and the Hopi especially still preserve numerous elaborate rites that have been transmitted from ancient times, but among most of the Pueblos of the Rio Grande drainage many of their ceremonies have become obsolete. Some of the headdresses and tablets used in the recently-revived Corn dance of the Zuñi are exhibited, likewise a few of many masks worn in various sacred performances at the same pueblo, and some of the masks and tablets of the

Prayer-sticks
129 AB
140 D
142
144 A

Tablets
Masks
129 B
142
144

AND MONOGRAPHS

146	GUIDE
<p>Kachinas 127 B 129 B 142</p> <p>Painted robe 142</p> <p>Sacred bundles 132</p> <p>Musical instruments 127 B 129 B 139 140 D</p>	<p>Hopi. The Zuñi and the Hopi also make wooden figurines, masked, costumed, and painted in representation of sacred personages, or kachinas, which are given as dolls to the children. Some of the kachinas of the Hopi are painted on the ceremonial robe of elk-skin exhibited, while sacred bundles from Laguna and Santo Domingo, and a prehistoric one probably of the extinct Piro, are likewise shown.</p> <p>The dances are accompanied with songs, and with instruments consisting of drums, rattles, rasping-sticks or <i>guayos</i>, flutes and whistles, depending on the kind of ceremony performed. The rattles are made from tortoise-shells, gourds, rawhide, the dew-claws of deer, and cones of tin; while jinglers of shells, doubtless employed abundantly in early times, are still sometimes attached to certain dance paraphernalia. The characteristic drum was formerly a large earthenware jar with a head of tanned deerskin (like the one on top of Case 127), but this has long been replaced by the barrel-like drum of wood with a head of skin at each end. The typical</p>
	INDIAN NOTES

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<p>Pueblo drumstick is a pliable wooden wand, one end of which is bent to a circle and lashed, the other end forming the handle.</p> <p>Little hunting is now conducted by the Pueblos, because of the scarcity of game excepting in the mountains above Taos; but communal rabbit hunts are still fairly common, and are engaged in by many men and boys who, mounted on horses, surround the rabbits within a given area and dispatch them with boomerang-like clubs, an implement of Hopi origin. In former times, when game was more abundant, hunters employed various fetishes representing prey beasts or birds (mountain-lion, bear, badger, wolf, eagle, mole, ground-owl, coyote) of the cardinal directions, which magically controlled the game, and when a food animal was killed the fetish was dipped in its heart's blood.</p> <p>In former times, of course, hunting was conducted with bows and arrows, but as among all Indians these native implements have given place to firearms, except for casual hunting of rabbits and prairie-dogs, which latter, however, are often drowned</p>	<p>Rabbit clubs 129 A 140 D</p> <p>Bows Arrows 129 A</p>
AND MONOGRAPHS	

148	GUIDE
<p data-bbox="181 555 298 606">Snowshoes 127 B</p> <p data-bbox="181 871 305 965">War implements 128 A 129 A</p>	<p data-bbox="319 256 956 828">out of their burrows by diverting storm-water into them. Traps and snares were often employed, but their use is now practically confined to boys mainly for the capture of small birds. For winter hunting and for travel on other occasions when the ground was covered with deep snow, the Taos Indians used small snowshoes, a device doubtless derived from the north. As there was a strong prejudice against eating anything that lives in the water, fishing was not practised. Boats were unknown in this country of shallow streams.</p> <p data-bbox="319 845 956 1323">While not an aggressive people (the name which the Hopi call themselves signifies "peaceful people"), the Pueblos often gave a good account of themselves in their former hostilities with the ever-predatory Navaho and Apache, and, in the north, with the Ute. Their weapons were bows and arrows, and clubs; and as among various other tribes the shield, effectual more through the belief that it possessed certain magic power than from its material invul-</p>
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<p>nerability, was commonly used by members of the warrior societies.</p> <p>The Pueblo women were, and still are, skilled potters, their ceramic product consisting chiefly of water-jars, food bowls, cooking-pots, canteens, ladles, condiment containers, and vessels for prayer-meal and medicines used in ceremony. The process of manufacture is illustrated by the series displayed in Case 140. All the vessels excepting the cooking-pots are usually decorated by painting with geometric or other devices, and especially in early times zoöomorphic figures were common in some localities. Effigy vessels, particularly bird-shape receptacles, are frequently found. Indeed, from prehistoric times the Pueblos have produced the best examples of earthenware, in form, quality, and ornamentation, known to northern America.</p> <p>While the Pueblos did not approach in perfection the baskets manufactured by the Indians of California and the Northwest coast, their textile work was noteworthy; but little basketry is now manu-</p>	<p>Pottery 127 129 140 A B</p> <p>Basketry 127 A C 129 A C</p>
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<p>Woven garments 127 A C 129 A C 140 A B (drawers)</p>	<p>factured excepting by the Hopi of the Middle mesa and of Oraibi, whose plaques or trays are so well known. The Zuñi confine their basket-making to a rather coarse tray-like receptacle, used chiefly for containing dry food. Burden-baskets and cradles of basketry were in common use at one time, for the latter have been found in cliff-dwellings. An example of each of these objects, of modern Hopi production, is shown. Mats woven of strips of yucca and used under bedding, for serving food or for placing various objects (such as prayer-sticks in process of making) on the floor, for covering hatchways in the roofs of houses, and as a lining for graves, are practically a thing of the past.</p> <p>Clothing was formerly made of tanned skins and of cotton cloth, the Hopi especially having been noted cultivators and weavers of cotton, and traders in cotton garments; indeed the industry is not yet extinct among them, but to a large extent the native material has been superseded by products of civilization except for ceremonies, in which articles of aboriginal</p>
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<p>manufacture are still commonly worn. After the introduction of sheep by the Spaniards, cotton was replaced by wool for woven cloth to a large extent. In ancient times feather garments were not uncommon, and until recently robes made of strips of rabbit-skin were frequently worn in winter. Weaving of blankets, belts, hairties, and garters of wool is still practised by the Hopi and the Zuñi; indeed there seems to be no doubt that the Navaho, who have become celebrated as blanket makers, derived this art from Pueblo women captured and adopted by them in the early historic period. Leggings of tanned deerskin, and moccasins of the same material, with rawhide soles, are still used by both sexes, but in all probability these will soon become obsolete. The moccasins and leggings of Taos exhibit the influence of their neighbors, the Jicarilla Apache and the Ute. Heel-bands ornamented with porcupine-quills are frequently used with blue-painted moccasins in ceremonies, and formerly similar ornaments embroidered in worsted or made of</p>	<p>Weaving 128 B</p> <p>Moccasins 127 A B 129 A B 141 B</p>
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<p>Ornaments 130 A 140 C D</p> <p>Turquoise mosaic 140 C D</p>	<p>fringed and colored deerskin were worn by Hopi dancers.</p> <p>The ornaments of the Pueblos consist chiefly of bead necklaces of seashell and turquoise worn by the men, and of silver by the women; earrings or pendants of the same materials, worn by men and women respectively; and belts consisting of large silver discs laced to a leather strap, like those made by the Navaho, shown in Case 130B, were used exclusively by the men. Elaborate wrist-guards of silver on leather, once used as a protection from the twang of the bowstring, survive only as articles of adornment in dances. Silver-working was introduced among the Pueblos by the Mexicans. Buttons of silver are employed for fastening and ornamenting moccasins and leggings; finger-rings, earrings, and bracelets, of the same material, often studded with turquoise settings, are worn in profusion by the women, especially on gala occasions. Until recently pendants of turquoise mosaic on a base of wood were a favorite means of decorating the ears of women and girls among the Hopi and the</p>
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<p>Zuñi; and in prehistoric and early historic times the Zuñi women adorned their hair with combs similarly made, examples of which form a part of the Hawikuh collection on the Second Floor. In recent years the Keres of the pueblo of Santo Domingo have developed a considerable industry in the manufacture of pendants of turquoise and jet mosaic on shell, virtually a survival of a custom practised throughout the Pueblo region in prehistoric times.</p> <p>Domestic appliances of the Pueblos, aside from their earthenware utensils, are numerous but simple. In a typical house, especially of the more conservative Hopi and Zuñi, may be seen a grinding trough with its metates of varying degrees of coarseness, and a set of manos for grinding corn or wheat to flour. A variety of mortars and small pestles for crushing or pounding chile and other foods; stools of wood, sometimes with diminutive legs, rudely fashioned from blocks of cottonwood; boxes for containing feathers until required for use in ceremonies; stirring-sticks used in cooking; digging-sticks for</p>	<p>Domestic appliances 127-129</p>
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planting; brushes of grass, the butt-end for the hair, the other for sweeping the floor; dippers of gourd or wood (in early times of pottery); cradle-boards of wood, usually with a hood-frame; the loom for blanket weaving and heddles for weaving lesser articles of wear, with their appurtenant implements, similar to those of the Navaho; and of course an array of earthenware vessels of varying sizes and shapes, as well as basket-trays. Hanging from wall-peggs or from wooden rods are articles of clothing of all kinds, as well as bedding, horse-trappings, and the like. Ceremonial objects, however, are hidden away in dark rear rooms, until required for use in sacred rites, in company with household and other oddments long discarded.

The native objects, however, are being gradually superseded by articles of civilization. Indeed among some of the Pueblos little of Indian origin remains, and even among the more conservative Zuñi and Hopi the art of weaving is gradually becoming lost, while less pottery is made than formerly, except for commercial purposes.

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<p data-bbox="149 252 705 286">WESTERN SUB-ARCTIC AREA</p> <p data-bbox="114 321 739 394">(Cases 103, 135 and drawers, 136, 138 and drawers, 141)</p> <p data-bbox="109 420 744 1158">OCCUPYING most of the vast territory lying west of Hudson bay, south of the Eskimo domain and reaching nearly to the Pacific coast, are a number of tribes so similar in mode of life, customs, and manufactures, that they may be grouped together. Their languages are also similar, all belonging to what is known as the Athapaskan stock. Among the tribes of this group may be mentioned the Loucheux, the Chipewyan, the Sarsi, and the Kawchodinne (a branch of the Slave Indians); these have yielded the greater part of the collection exhibited in these cases. There are also a number of articles, obviously from this district, whose exact tribe of origin is unknown, hence they are designated simply "Athapaskan" on the labels.</p> <p data-bbox="109 1166 744 1325">Taken as a whole, these tribes show a simplicity in their life and customs which contrasts strongly with that of most of the adjacent peoples; the life of the Eskimo,</p>	<p data-bbox="774 1175 860 1200">Culture</p>
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for example, was rich by comparison. Their ceremonies were few and simple, their tribal organization not clearly defined. While some tribes, like the Loucheux, were



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quite warlike, most of the northern Athapascans have the name of being exceedingly peaceable; in fact, one group was so humble, and their tribesmen so often captured by

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<p>more warlike bands from the south, that they have received the unenviable title of "Slave Indians."</p> <p>These Indians depended almost entirely on game and fish for their food, and were consequently more or less nomadic in their habits. Caribou, moose, whitefish, and salmon were the favorite sources of food supply wherever obtainable. A frequent method of taking caribou was to drive them between the widespread wing fences of a chute or pound forming the sides of an angle at whose apex was a slaughter pen into which the animals were finally driven. The characteristic bow used in hunting is of willow, about five feet long, of the double-curve type, and a flattened oval in section. The arrows are rather short (about 27 inches), and are provided with three feathers, and a long point, now made of metal, but formerly of bone. Nets and spears were used for fishing. For hunting in winter the snowshoe was indispensable: in this region it was usually long and narrow, with a decidedly upturned rounded toe as shown by the specimen at the left of the case.</p>	<p>Food Hunting Fishing</p> <p>Bows Arrows 103 A</p> <p>Snowshoes 103 A B</p>
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<div data-bbox="197 368 275 416">Knives 103 A</div> <div data-bbox="177 684 294 778">Skinning and Dress- ing tools 103 A</div> <div data-bbox="184 898 285 971">Drinking tubes 103 A</div> <div data-bbox="203 1060 270 1108">Drum 103 A</div> <div data-bbox="199 1176 273 1202">Games</div>	<p data-bbox="313 249 948 326">The snowshoe on the right is a "trail shoe," similar but pointed in front.</p> <p data-bbox="313 334 955 869">A typical part of the equipment of the hunter and warrior among the northwestern bands of this region is the double-edged knife of the peculiar form seen in the collection. Such knives have been made for many years by the Indians from old files obtained from the whites, but in early days knives were made of stone. An example of a stone knife from these people is displayed, likewise other interesting survivals of early implements in the form of bone scrapers for dressing skins and a wedge-like blade of stone for skinning animals.</p> <p data-bbox="313 877 955 1321">The only objects among the collections that illustrate the ceremonies of the people are some drinking tubes of bone, used by girls while undergoing ceremonial retirement at the time of puberty, and a drum, part of the paraphernalia of the medicine-men. Games mainly took the form of athletic contests, such as wrestling, but the hand-game and cup-and-pin were known in some parts of the region.</p>
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<p>Characteristic of these people are their netted bags, of which two examples are exhibited, made of thin strips of caribou-skin called babiche. These were used not only as game bags, but also for storing and transporting clothing and other articles.</p> <p>In summer the birchbark canoe in several forms was a favorite vehicle, the most characteristic type being narrow, sharp pointed, and decked fore and aft, like the specimens exhibited. For heavier transportation a larger boat covered with moose-skin was found more serviceable; while in districts without navigable waterways burdens were strapped on the backs of dogs, or were carried on the back of the traveler himself. In winter goods were transported on toboggans, often drawn by dogs.</p> <p>In the northern part of the area the typical dwelling was a dome-shape tent of skins, but rectangular shacks of poles covered with bark were sometimes used in summer, and served also as smoke-houses for fish. In the southeastern part a conical tipi or tent, covered usually with bark, is found.</p>	<p>Netted bags 103 B</p> <p>Canoes 103 A 136 (top)</p> <p>Toboggans 104 (top)</p> <p>Houses</p>
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<p>Household articles 103 A 136</p> <p>Pipes</p> <p>Dress 103 AB 135 (drawers) 141</p>	<p>Among household effects may be enumerated baskets of coiled weave, bowls and buckets of birchbark, and dishes and ladles of mountain-sheep horn and of wood, most of which are represented in the collection. Liquid foods were cooked in watertight baskets and bark vessels by dropping in heated stones.</p> <p>No characteristic form of pipe seems to have been developed by these Western Sub-Arctic tribes; when they smoked at all they appear to have copied the pipes of their more advanced neighbors.</p> <p>For men the characteristic costume was a long shirt or tunic with its lower edge extending into a tail or point in front and in back, and usually made of caribou-skin; this was worn over trousers of similar material, the legs of which terminated in moccasins with which they formed one piece. The women wore a somewhat similar but longer tunic, lacking one or (like the specimen in Case 103 A) both points, with trousers of skin resembling those of the men, with the exception that of late years at least, the boots are separate.</p>
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This costume was worn among the more northerly tribes, such as the Loucheux; in the southern part of the district, like that of the adjoining Cree, were worn garments consisting of a relatively short shirt and long leggings for the men, and a short tunic, skirt, and short leggings for the women. Throughout the district blankets and extra warm clothing for women and children were woven out of rabbit-skins cut into long strips and twisted into a kind of coarse yarn. A child's woven rabbit-skin suit is exhibited.

Infants were protected from the cold in a kind of sack made originally of skin, but of late years of cloth, as the specimen shows, in which they lay, padded with a thick layer of soft moss; the baby was carried on the mother's back in a fold of her robe, where it was supported by a broad, belt-like band worn outside of the robe and tied in front of her breast.

The esthetic attainment of these people is exemplified chiefly by their porcupine-quill work, especially their belts and ornaments woven of quills, which are unexcelled.

Infants' clothing
103 B

Quillwork
Beadwork
103 B
135 C D
138 B

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	<p>Choice specimens of this kind are displayed, together with a belt decorated with bird-quills, and some examples of their beadwork. In early days, when they first obtained glass beads from the whites, they used large sizes, and the patterns were simple; but more recently intricate floral patterns showing strong European influence, introduced from the Cree and Chippewa to the south, have found wide favor with all the northern Athapascan tribes and have even spread from them to the coast tribes of Alaska and British Columbia.</p> <p style="text-align: center;">EASTERN SUB-ARCTIC AREA</p> <p style="text-align: center;">(Cases 104 A, 138 A B drawers)</p> <p>THE GREAT peninsula of Labrador, lying east of Hudson bay, forms, with the exception of the coast districts occupied by Eskimo bands and the addition of part of Quebec to the south, the domain of a second group of Sub-Arctic Indian tribes whose manner of living reminds one strongly of the northern Athapascan peoples before described, whose range lies westward of</p>
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Hudson bay. These tribes east of the bay, however, are very different in language, all speaking dialects of the Algonkian stock. The more northerly bands are



Eastern Sub-Arctic Area

usually grouped under the head of Nascapée; the more southerly are known as Montagnais, both of which are well represented in the collections exhibited. Also are shown a few specimens from the neigh-

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<p data-bbox="200 348 283 375">Culture</p> <p data-bbox="196 860 288 888">Hunting</p>	<p data-bbox="319 256 959 331">boring Mistassini and Têtes de Boule, whose customs and products were similar.</p> <p data-bbox="319 341 959 830">As with the Indians of the Western Sub-Arctic area, simplicity of life and customs was very noticeable among these people; religion, ceremonies, and tribal organization were in an undeveloped state; and the martial spirit was so little developed that the tribes have acquired a reputation for timidity. In fact, it is thought that they were driven into their present territory from a much more favorable country farther south by the repeated attacks of the Iroquois.</p> <p data-bbox="319 840 959 1328">The Eastern Sub-Arctic Indians, like those of the west, were more or less nomadic, being dependent on hunting and fishing for a living, and the caribou was their main support. Several methods were used in hunting caribou: they were taken in snares or shot from ambush while passing through narrow defiles, were speared while swimming across rivers and lakes by hunters in canoes, and in winter were driven into snowbanks where the deer floundered helplessly, but where the hunters, wearing snowshoes,</p>
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<p>could approach and shoot them without difficulty.</p> <p>The bow used in hunting was of spruce or larch wood and measured 4 feet to 6 feet long, with a width in the middle of about an inch and a half and a thickness of about an inch; it was more or less rounded at the belly, the back being left flat. The arrows were from 24 to 30 inches long, with flat nock, and when used for birds or small game, terminated in a knob, in which a bone point might or might not be set. Arrows from this region may be provided with three short ptarmigan feathers, and in old days arrows without knobs, but armed with substantial bone points, were used in bringing down large game. The caribou-spear used by these Indians has a wooden shaft about 6 feet long, with a head, originally of bone or antler, but latterly of steel, about a foot in length. Spears also were used, together with hooks made wholly or partly of bone, and nets made of caribou-skin thongs, in catching salmon and other food fish, while a "toggle-head"</p>	<div data-bbox="739 348 866 445"> Hunting implements 104 A 138 D </div> <div data-bbox="739 1111 866 1209"> Fishing implements 104 A 138 D </div>
AND MONOGRAPHS	

166	G U I D E
<p data-bbox="187 346 305 397">Snowshoes 104 A</p> <p data-bbox="187 551 305 602">Canoes 132 (top)</p> <p data-bbox="187 842 305 893">Toboggan 104 (top)</p>	<p data-bbox="324 244 955 321">harpoon resembling that used by the Es- kimo is reported from the district.</p> <p data-bbox="324 329 955 526">The snowshoes used in this region are of several types, but all are flat; little, if any, uptilt at the toe may be seen upon them, and all are broad in proportion to their length.</p> <p data-bbox="324 534 955 1106">Two types of birch canoe are on record from the region: one, a specimen of which is exhibited, resembles the patterns used by the Indians of Maine, while the other has more "sheer"; that is, the ends are raised higher, somewhat in the manner of the Chippewa canoes farther west. In winter the toboggan was the principal means of transportation, but such sleds were pulled by the travelers themselves, as these people, unlike the Eskimo and some Northwestern Indians, had made but little progress in developing the dog as a draft animal.</p> <p data-bbox="324 1115 955 1320">Unlike most tribes so far east, the Eastern Sub-Arctic bands used the conical tent or tipi made of skin, which was their only dwelling, summer and winter. Their beds were the skins of animals and blankets</p>
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<p>woven of rabbit-skins laid on a thick soft carpet of spruce-boughs spread upon the ground. Household utensils, of which a fair collection is displayed, consisted of bowls, ladles, and round or oval boxes, usually made of spruce, together with bowls, boxes, and buckets or kettles neatly and strongly constructed of spruce-bark, or, in the southern part of the district, of birchbark. So far as known, no pottery was manufactured in this region, hence, before the whites introduced metal kettles it was necessary to boil liquid foods in water-tight bark or wooden vessels by dropping in hot stones. The only stone implement employed in late years has been the cylindrical pestle for pounding dry caribou meat to make pemmican. Bone implements, like those made in prehistoric times, are still used, however—awls for sewing, needles for making snowshoe webbing, and scrapers of different kinds for dressing skins.</p> <p>The Nascapsee to the north do not seem to have had the cradle-board, but their relatives to the south, the Montagnais,</p>	<p>Utensils and tools 103 (top) 138 C D</p> <p>Cradle- boards</p>
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<div data-bbox="210 471 270 497">Pipes</div> <div data-bbox="203 809 277 835">Games</div> <div data-bbox="206 1106 270 1151">Dress 104 A</div>	<p data-bbox="319 245 956 445">made a type with head protector and movable foot-board almost identical with the pattern used by the Chippewa to the southwest, and the Penobscot and adjoining tribes to the southeast.</p> <p data-bbox="319 454 956 778">A special type of smoking pipe has been developed in this and the adjoining districts, consisting of a graceful cup-like bowl with a ridge or keel beneath, used with a short stem of wood. A thong of deerskin, often decorated with beads, passed through a hole in the keel and was tied to the stem to prevent its loss.</p> <p data-bbox="319 787 956 1069">These Indians amused themselves with archery contests, tossing and catching a ball, juggling three balls at once, and using two forms of the cup-and-pin game; but such amusements did not reach the development here that may be observed among the tribes farther south.</p> <p data-bbox="319 1077 956 1325">The characteristic man's costume of this region is represented in the exhibit by two handsomely painted long coats of caribou-skin; one, used in summer, tanned without the hair, and open in front; the other, worn in winter, was closed in front, and might</p>
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<p>better be called a long shirt or tunic. This was made with the hair left on and turned inward. Such garments were worn with short trousers or trunks made of caribou-skin, below which leggings of similar material, or in late years of cloth, extended to the moccasin-clad feet. In winter the women wore a sleeveless gown of caribou-skin reaching a little below the knees, covering their arms with sleeves put on separately, and their legs with leggings resembling those of the men, while for additional warmth a heavy caribou-skin robe with the hair on served as an outer wrap. Of their ancient summer costume our knowledge is incomplete, but we know that a highly decorated skirt of deerskin, and leggings and moccasins, formed part of it.</p> <p>It was in the decoration of their garments, especially those intended for summer wear, that the artistic feeling of these Indians found its best expression, and the results were really attractive, as an examination of the neatly painted garments will show. This art is now apparently retained only</p>	<p>Decorative art 104 A</p>
AND MONOGRAPHS	

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<p>Birchbark utensils 103 (top) 138 C</p> <p>Beadwork 104 A</p>	<p>by the Nascapsee in the north, the Montagnais having apparently lost it. The latter now give expression to their esthetic ability only in the decoration of their birchbark utensils, examples of which are exhibited. The designs are produced by scraping away the dark surface on the bark in such manner as to leave the patterns prominent, the natural color of the bark showing in relief against a lighter background. Beadwork has not become highly developed here, the most ornate examples displayed having come from the adjoining Mistassini and Têtes de Boule, whose intricate floral designs have plainly been derived from the Cree or the Chippewa, farther west.</p> <p style="text-align: center;">NORTHEASTERN WOODLAND AREA</p> <p>(Cases 104 B, 105 A, 135 drawers, 138 A, 141)</p> <p>A GROUP of tribes similar in many respects to the Eastern Sub-Arctic peoples, just described, once occupied the territory now lying within the states of Maine, New Hampshire, and Vermont, and the adjoining</p>
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parts of Canada northward to the St. Lawrence river and gulf, a group here designated as the Indians of the Northeastern Woodland Area. The principal



Northeastern Woodland Area

surviving tribes, all of which have furnished specimens for the collection, are the Abnaki, Micmac, Malecite, Passamaquoddy, and Penobscot. All speak Algonkian languages.

Culture

Although dependent mainly on hunting and fishing for their living, as did the preceding group, it can hardly be said that simplicity was so marked a feature of their life, for ceremonies here begin to become more numerous and complex; the tribal organization is more definite, and the people show more of the warlike independent spirit lacking in so many tribes of the Far North.

Hunting
Fishing
105 A

The food-supply was here more varied and continuous, but the large herds of caribou, mainstay of the Sub-Arctic Indian did not appear. The bow in use in this district was four or five feet long, rather slender, with distinctly flat back and rounded belly. The arrows were 23 to 27 inches long, with nock slightly indented at the sides, and with three feathers; in recent years they have been made for the greater part with a knob at the tip for stunning small game. In former times knobless arrows with points of metal, and still earlier of stone or bone; were employed in hunting and in war. In fishing, nets, hooks and lines, and a three-prong spear

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<p>were employed. A weapon especially made for war, found useful in hand-to-hand combat, was the club with globular head, carved from one piece of hard wood.</p> <p>As in regions hitherto mentioned, snowshoes were a necessity in winter travel; the favorite type was flat like that of the Eastern Sub-Arctic region, but the form was longer in proportion to its width, as may be seen from the specimen shown.</p> <p>A handsomely decorated birchbark canoe from this region may be seen; the shape is typical, and with slight variations to make the craft better adapted to the place of its use, whether on rivers, lakes, or the sea, was common to all the tribes mentioned. It is interesting to note that the whites have modeled the commercial canvas and cedar canoes in common use on this type of aboriginal vessel. Another type of canoe was made for temporary service when the hunter found himself without other means of transportation far up some river with his stock of furs and dried meat when the ice broke up in the spring; this was by forming a rough frame of poles and</p>	<p>Warclub 105 A</p> <p>Snowshoes 105 A</p> <p>Canoe 141 (top)</p>
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Toboggans 105 (top)	<p>covering it with green moose-skins well tallowed at the joints, and in this rude craft he floated down the stream to his village with the product of his winter's toil.</p> <p>In winter the toboggan, pulled by man power (or woman power) was the principal vehicle for moving goods on the woodland trails; but on the river ice a sledge resembling the types used by the Eskimo was easier to pull.</p>
Burden-baskets 105 A	<p>Burden-baskets of birchbark and of splints for carrying goods on the back with the aid of a woven strap, or tumpline, passed across the breast or the forehead, are a feature of the collection from this region.</p>
Houses	<p>Among this group of tribes we begin to find a variety of house types in addition to the widespread conical tipi covered with bark and sometimes with skins or mats. An early traveler among the Micmac, for example, reported that "in summer the shape of their houses is changed; for they are broad and long that they may have more air," and old Penobscot report</p>
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<p>a square form of wigwam with low log walls and pyramidal roof of poles and birch-bark, and a long rectangular building of similar construction with a narrow smoke-hole along the ridge-pole the entire length of the building. Wigwams with log walls were banked in winter with leaves, moss, and sods, for greater warmth.</p> <p>The bedding here, as in the Eastern Sub-Arctic area, consisted of spruce-boughs, carefully laid on the ground so as to form a thick, soft carpet, upon which were spread the skins of animals. It is probable that matting made of rushes, unknown farther north, but very common to the south of this district, was also used as bedding.</p> <p>House furnishings appear in greater variety, too; the bent-wood and birchbark boxes, bowls, and kettles are still present in great variety, together with wooden bowls and spoons; but in addition are found here, for the first time, baskets made of wooden splints so widely distributed farther south, and bags and burden-straps woven out of various fibers. Pottery has been found in ancient shellheaps in Maine, but</p>	<p>Bedding</p> <p>Domestic appliances 104 B 105 A</p>
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<div data-bbox="222 731 290 782">Pipes 105 A</div> <div data-bbox="219 1132 295 1183">Games 105 A</div>	<p data-bbox="334 257 977 707">it is not certain that it was used by the tribes mentioned as of this group. There is no doubt, however, that they did use their watertight wooden and bark vessels for boiling liquid foods by dropping in hot stones, and introduced an interesting variation in this time-honored method by suspending the birchbark kettles over a bed of glowing coals after the hot stones had caused the water to reach the boiling point.</p> <p data-bbox="334 715 977 1106">The smoking pipe of the Northeastern Woodland is the same as that described for the Eastern Sub-Arctic region—a graceful cup-shape bowl surmounting a kind of ridge or keel, all carved from one piece of stone and used with a short wooden stem. This is often known as the “Micmac” type of pipe, and is thought to have originated in this district.</p> <p data-bbox="334 1115 977 1328">The most popular game is played with circular dice made of bone, tossed in a shallow wooden dish; but a number of forms of the cup-and-pin game are found, and such toys as dolls and tops.</p>
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<p>The Museum possesses no skin costumes from any of these tribes, but a glance at the long beaded cloth coat and the cloth leggings reveals their strong similarity to the skin coat and skin leggings of the Eastern Sub-Arctic area in both form and design. It is therefore quite likely that the North-eastern Woodland Indians in former times used deerskin costumes very much like those recently worn by the Nascapsee, before described, and later copied the form of these skin costumes in cloth, and their painted decoration in beadwork, using the same kind of conventional curved designs.</p> <p>A cradle-board similar to that used by the Montagnais, but more ornate, is typical of this people. The particularly good example shown lacks only the bow that protected the child's face in case of a fall.</p> <p>Their artistic sense is manifested also in their beadwork, the older curved patterns of which are derived from earlier painted designs. The collection also shows some examples of realistic flower patterns, which are evidently of modern origin, in spite of the fact that the old painted figures, con-</p>	<p>Dress 104 B 141</p> <p>Cradle-board 104 B</p> <p>Beadwork 104 B</p>
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<p data-bbox="205 329 322 423">Wooden and birch- bark boxes 104 B</p> <p data-bbox="210 691 317 719">Wampum</p> <p data-bbox="205 795 322 910">Silverwork Ribbon appliqué 104 B</p> <p data-bbox="210 1065 317 1135">Quillwork 135 138 A</p>	<p data-bbox="342 252 977 662">sisting largely of curved lines, are probably conventional plant forms. Archaic curved patterns may also be seen on the wooden and birchbark boxes, and it is evident that among these tribes the surface of the bark is scraped away to form the pattern in a lighter color, leaving the background the natural dark shade, which is just the reverse of the process used by the Eastern Sub-Arctic tribes, before described.</p> <p data-bbox="342 671 977 1033">It is interesting to note that the use of wampum in ceremonies and for personal adornment appears here, as well as the use of silver brooches and ribbonwork appliqué in the decoration of women's costumes, both the latter developed since the coming of the whites, and very popular among many tribes south and west of this district.</p> <p data-bbox="342 1041 977 1328">One section of a nearby table case is devoted to a collection of birchbark boxes decorated with porcupine-quills from the Micmac, the most northerly tribe of the group, who carried this art to a high stage of perfection, the striking patterns and soft old colors making the work especially</p>
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attractive. Today gaudy aniline dyes are used, consequently the art is disappearing.

SPECIAL EXHIBITS

(Cases 130, 131, 132, 134, 135 and drawers, 136, 137, 139, 141)

IN THE center of the hall are cases containing a number of special exhibits, of which the Manhattan Indian group (134) occupies a prominent place in front of the main entrance. To the east of this is a case (132) in which are displayed a number of sacred bundles and other ceremonial articles; two sections of silverwork and a section of native beads are exhibited in Case 130, while a remarkable series of belts and other objects of wampum are shown in case 131. To the west is a case (136) of utensils for securing, preparing, and serving food, with some samples of the foods themselves; a case of musical instruments (139); a wall case of footgear (141); two sections containing scalps and hunting charms (137); and two sections exhibiting quillwork and beadwork, with the processes of manufacture (135).

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	<p data-bbox="500 252 809 286">MANHATTAN MODEL</p> <p data-bbox="581 312 728 346">(Case 134)</p> <p data-bbox="336 372 971 824">THIS model is designed to represent a part of the Indian village which once stood at Cold Spring, Inwood, on Spuyten Duyvil creek, at the northern end of Manhattan Island, as it may have looked about the time Henry Hudson discovered the great river that bears his name. The site is marked by extensive deposits of decaying oyster-shells, the remains of ancient feasts, from which have been dug many relics of the aborigines.</p> <p data-bbox="336 833 971 1243">The forms of the bark-covered wigwams and the costume of the natives are taken from descriptions written by some of the early Dutch and English travelers in this region; while the pottery, baskets, and tools represent specimens dug up at the site, from articles still or recently used by descendants of the Lenape or Delaware tribe, to which the Manhattan Indians were closely related, and from early accounts.</p> <p data-bbox="336 1251 971 1328">The larger of the two wigwams seems to have been the most common pattern</p>
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about New York. It was built of a frame of poles lashed together and covered with elm-bark, with an opening left in the top for the escape of smoke. It usually contained no partitions, but often housed several families, each with its own fireplace and sleeping places. The doorway was closed with a rush mat. Outside may be seen the raised scaffold or larder where food was kept out of reach of dogs, such food as the pieces of meat and the pot of stew now resting upon it. Nearby is a basket filled with oysters, and on or near the end of the wigwam a fish-net, and a fish-trap of basketry. The cave at the foot of the bluff and the two rock-shelters high up in its face still exist, and still yield occasional relics to the investigator.

One of the men is represented as shaping a dugout canoe from a log with a stone-bladed adze aided with fire, first burning, then chopping, and repeating the process. A second warrior is engaged in sewing sheets of bark to the frame of a dome-shape wigwam, another type of dwelling once popular in this vicinity, and sometimes

thatched with grass; his bone awl for punching holes in the bark and his strips of bass-wood-bark for sewing lie on the framework to his left, while near him may be seen his stone-headed axe of the celt type, his flint knife, a hammerstone, and an antler wedge for splitting the poles with which he is reinforcing the bark on the outside. Near the top of the model a third man is seen, bow in hand and quiver on back, bound for the hunt; his little boy is scrambling up the rocks below him. Still another man is seen emerging from the cave, armed with an axe of the grooved type usually employed for breaking up firewood and for other domestic purposes.

One woman is hanging strips of fresh meat on a rack to dry; another is pounding corn into meal in a wooden mortar with a stone pestle; a third is transporting a basket of fish with the aid of a little boy, and at the same time is carrying her baby on her back, strapped fast to its cradle-board. Another woman may be seen dimly inside the doorway of the large wigwam, a woman and a child in one of the rock-shelters,

while a child is playing with a dog at the foot of the bluff.

The deerskin breechcloths and leggings of the men, their style of hair-dressing, their collars of deer-hair dyed red, the short skirts and shawls of the women, the moccasins worn by both sexes, the belts decorated with wampum, and the wampum necklaces and ornaments, are all shown in considerable detail, as are the rush mats, earthenware pots, and the like.

Back of the model is displayed a collection of relics for the greater part found on Manhattan Island—many of them on the site of the very village whose restoration is shown by the model. They consist mainly of arrowpoints, axe-heads, and other implements of stone, a variety of awls and other tools of bone, a selection of animal-bones and shells from the old refuse-heaps showing the species used by the Indians as food, and a number of fragments of their pottery. Attention is especially called to the nearly complete vessel at the top of the pyramid, which, although unearthed at 231st street and Broadway, is

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	<p data-bbox="325 249 963 536">clearly of Iroquois pattern and possibly was made in the vicinity of Albany. The tubular pipe of steatite and the little stone amulet bearing a carved face, both found at the site of the Cold Spring village, are rare specimens for this locality and are worthy of special notice.</p> <p data-bbox="513 584 772 672">SACRED BUNDLES (Case 132)</p> <p data-bbox="325 707 963 1325">AMONG many Indian tribes, when a boy found himself approaching manhood he made his way to the wildest and loneliest place he could find, and there fasted and prayed in the hope that the mysterious powers would take pity on him and enable him to experience a vision which would make known to him a guardian spirit who would be his dependence through life. In his weakened state he might actually have a dream or a vision, and might see in it some animal, or one of the personified powers of nature, such as the sun, the thunder, or one of the four winds. At this time, or later, in another dream, this</p>
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guardian might instruct the young man to prepare a bundle containing a variety of objects, each with its own symbolic meaning, which was supposed to bring to him, or to his people as a whole, good fortune, either in general or in some specific way, as in the case of a war-bundle. Such is the traditional origin of most sacred bundles.

As to the meaning of the contents, we may take, for example, a typical war-bundle of the Central Algonkian or Southern Siouan tribes, which usually contains amulets, medicines, and musical instruments. The amulets, fastened to the warrior's body in battle, are usually parts of strong, fierce, or swift wild creatures whose desirable qualities are thought to be magically transmitted to the wearer. Thus the tail of a buffalo was supposed to impart strength to the wearer; the skin of a hawk, the power of fierce attack; while a swallow's skin made the warrior swift to move and to dodge arrows and bullets. In some bundles a miniature warclub symbolized the lightning, the crushing weapon of the thunder-beings, and worn by a warrior

enabled him to partake of the thunder's awful power; while a stone ball, also symbolizing a thunderbolt, was sometimes carried in the bundle, but not worn. Another form of sympathetic magic may be seen in the decorated rope, or captive-tier, whose very presence in the bundle was thought to bring about the taking of prisoners; and a similar idea is seen in the human figure made of deerskin found in an Oto bundle on exhibition, representing an enemy in the power of the bundle owner.

Besides such objects there are usually in the bundle "medicines" to be chewed and rubbed over the body, magically to turn aside arrows and bullets; others for healing wounds, should any be received in spite of the magic; still others for protecting the owner from the evil effects of his own enchantments.

Other sacred bundles exhibited contain the paraphernalia, charms, and herbs forming the equipment of the shaman or medicine-man, and still another the objects used in the tattooing ceremony, which was a sacred rite among the Osage.

Bundles to give good luck in love, in hunting, in gambling, in raising horses, and in trading, are known to exist.

SILVERWORK

(Case 130)

AFTER contact with Europeans, from whom silver coins were obtained, the art of making ornaments of silver seems to have sprung up in several regions, resulting in several distinct types of work which may still be recognized. Only one of these types, the Southeastern, seems to have any direct connection with the prehistoric art of pounding and embossing copper, but in this case the silver products of the Choctaw, Seminole, and Alibamu resemble too closely some of the ancient copper ornaments for the correspondence to be accidental. The Iroquois type of silverwork, characterized by the great variety of forms made, especially brooches for decorating women's dresses, and the excellence of the workmanship, seems to be based mainly on European styles of ornaments modified

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	<p>to meet native ideas. The brooches, for example, found their prototypes in Scotland. The Algonkian type of silverwork, made by most tribes of this stock east of the Mississippi, except the more northerly, and by Southern Siouan tribes and some adjoining peoples, is characterized by a paucity of form (the brooches, for example, being mainly circular) and by a tendency to employ german-silver instead of the genuine metal. In the products of some of these tribes, especially the Delawares and the Shawnee, considerable Iroquois influence is seen. Very different from any of the preceding is the modern silverwork of the Navaho and of neighboring tribes of the Southwest, which is characterized by a kind of massiveness and by a barbaric but effective richness of design not seen elsewhere.</p> <p>The more northerly Indian tribes of the Northwest coast also developed a characteristic style of silverwork, marked by the use of finely engraved totemic patterns. These are not represented in the collection under discussion, but may be found in the</p>
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<p data-bbox="91 257 728 334">Northwest Coast exhibit in the West Hall of the Second Floor.</p> <p data-bbox="301 386 518 416">NATIVE BEADS</p> <p data-bbox="332 444 486 474">(Case 130)</p> <p data-bbox="91 508 728 1077">THAT the use of beads as ornaments and probably as charms was well established among the prehistoric peoples of the American continents is evidenced by the vast quantities of such objects that have been brought to light by archeological exploration. Many kinds of stone, shell, bone, ivory, metals, clay, and vegetal material were used in the manufacture of beads; while concretions and parts of fossils, some with natural perforations, have been found showing positive signs of use. Of the numerous kinds of materials used, shell seems to have been the favorite.</p> <p data-bbox="91 1089 728 1328">A very common form of shell bead, and one easy to manufacture, is that made by grinding or breaking off the apex of an olivella or similar small univalve shell. On the other hand, a difficult bead to make is that in which the columella of the conch</p>	
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has been broken away from the rest of the shell, pierced lengthwise, and often smoothed and polished. Some of the latter kind have been found which measure six or eight inches in length and a quarter of an inch in diameter. The kind of tools used in drilling such long perforations of small caliber is not known. Other beads were made from flat pieces of shell ground into discs and drilled from face to face or from edge to edge.

A set of implements used by the Zuñi for making disc-beads is exhibited, their method being first to break the shell or turquois into pieces of the necessary size, which are drilled and strung tightly together. The edges are then ground smooth and round on a grit-stone, kept constantly wet, with the aid of a grooved wooden holder.

Quantities of drilled freshwater and marine pearls have been found.

An important form of shell bead is that known as wampum, a small cylindrical type made in purple and white, some examples of which are exhibited in Case 130, while the main collection, to be referred to later, is displayed in an adjacent case.

Many of the stone beads are rough pebbles which have been perforated; others have been shaped and polished, and sometimes decorated with symbolic carvings. Some remarkable examples of fine workmanship are shown among the quantities of turquoise beads found in ruined pueblos of the Southwest, exhibited on the Second Floor. These beads are discoidal, and some measure no more than a thirty-second of an inch in diameter. Bone has proved adaptable for bead-making, especially bird-bones, short sections of which were cut off and the edges usually smoothed. Others have been made from heavier and more solid bone or ivory, and in some cases were ornamented with etchings. Specimens in gold, silver, and copper have frequently occurred, those of gold and silver mainly in Mexico, Central America, and South America. Clay beads have been found, worthy of note among which are some from Yucatan which, instead of being perforated, are grooved lengthwise on the sides for the accommodation of the thread. Many varieties of seeds have been used in a great

assortment of shapes and colors. A pleasing bead from British Guiana is of woven basketry.

WAMPUM

(Cases 130 A, 131 C D)

THE term *wampum* is applied to the small, cylindrical shell beads which were used so extensively by the eastern Indians during the colonization period. The name is the contraction of New England Algonkian *wampumpeak*, *wampumpeage*, or *wampompeag*. As the native expression was too cumbersome for ready utterance by the New England colonists, the sentence-word was divided by them into *wampum*, and *peak* or *peague*, and is thus mentioned in many of the early treaties and records. The shells generally used in the manufacture of this type of wampum are the quahog, or hard-clam shell, which furnished the tinted or purple material, and the core of the conch-shell from which the white wampum was made. Although wampum was used as a medium of exchange, it is

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today principally known through the strings, necklaces, and belts that are preserved in museums.

The wampum strings served as message-bearers to tribal members or to distant tribes. By means of certain combinations of color, the significance of which was generally known, a definitely worded notice could thus be expressed. For instance, a string of dark beads was the official notification of the death of a chief which was sent by one of the Iroquois tribes to its related tribes. In the main exhibit may be seen a death notice consisting of a stick to which is attached the mourning wampum; another is a notification and invitation by one band to another to send delegates to attend certain ceremonies; a third was used at the abrogation of a chieftainship; in fact, the uses of wampum were many and varied, and in the form of strings, aside from their use as necklaces, pendants, and wristlets, played an active part in ceremonial life.

Belts were made of wampum beads by proportionately arranging them on strings

and adjusting them on cross-strands of sinew or skin, and thus by skilful weaving were fashioned into fabrics for use either in a utilitarian way or in ceremonial observances. Designs in the shape of animate objects or in geometric figures were employed according to the purpose of the belt or the occasion that it was to commemorate. These figures were generally formed of the white beads, accentuated by the darker background. Belts were used as aids to the memory, certain addresses or details connected with a given ceremony being associated with parts of the design on a belt, and thus readily recalled when occasion required. Belts were used by the Indians in the ratification of treaties, and in many other ways connected with their alliances and their dealings with other tribes or with the colonists.

Two of the belts displayed are of great historic interest by reason of their association, for the records show that they were presented to William Penn by the Delaware Indians in confirmation of the treaty of friendship between the great

Quaker colonizer and the Indians. Originally there were three such belts, but one, confirming the treaty of Shackamaxon, Pa., in 1682, was given to the Historical Society of Pennsylvania. Interesting in connection with these belts is displayed another, also known as a Penn belt, as it was given by Penn to the assembled chiefs on the occasion of the treaty mentioned. It was customary for each side to present a belt or belts. One writer states that the "Indians said that they often assembled in the woods and spread out a blanket, on which they laid all the words of Penn, that they might go over them and refresh their memories. By this they meant that they laid on the blankets the belts of wampum, each of which represented a clause of the promises or treaty."

Worthy also of particular notice is a belt bearing the date 1756, representing Governor Denny and an Indian, when Denny invited all of the Indians to come from the Ohio to Philadelphia, saying, "I have laid out a nice smooth road for you and want all to come who can." This is a

Delaware belt, and there is another from the same tribe which is an insignia of office. Among those from the Iroquois is a boundary belt, a condolence belt, a friendship belt, and one that was owned by Red Jacket, the noted Seneca chief. The Hurons are represented by a peace-treaty belt, and one from the Chippewa commemorates a visit to King George III in 1807. A very unusual specimen, made entirely of black and white glass beads, was taken from an Indian in personal combat by General Bellows of New Hampshire during the Revolution. All of the belts are interesting, and it is unfortunate that more concerning their history is not known. The labels present such records as have survived, as well as data respecting the uses to which the belts were put.

The wampum collars or necklaces are generally similar to the belts in technique; those of the Penobscot, being the most decorative and having a diagonal weave, are easily recognized. These ornaments were worn by men, women, and children.

Wampum beads were also fashioned into fabrics of keystone shape, but few of these are known. They have been called "hair ornaments," but in certain regions they were certainly used as arm-bands, as is shown by one figured by Lafitau in 1724 and called by him a "brasselet de porcelaine travaille en petits cylinders." The specimen displayed is similar in form to the one represented in Lafitau's illustration and is a good example of this particular style of wampum-work.

FOOD AND ITS PREPARATION

(Case 136)

AN entire case is devoted to the illustration of types of utensils used by the American tribes in gathering, preparing, and serving their food, together with a few samples of the foods themselves. Among the utensils burden-baskets are employed in gathering corn, roots, seeds, and berries; wicker beaters for threshing edible seeds from standing plants; mortars and pestles of wood and stone, and metates or mealing-

stones with their accompanying manos, for crushing and grinding various food products, especially corn and wheat.

To illustrate the cooking of food, pots made of earthenware and of stone which were set directly over the fire, are exhibited, and various watertight basketry and wooden receptacles in which liquid food was boiled by dropping heated stones into it, removing them as they cooled, and replacing them with other hot stones, until the cooking was finished. Paddles of wood for stirring food while boiling are also shown.

For serving food there are bowls of various forms and materials, including wood, pottery, bark, and horn, while for eating it there was a variety of spoons and ladles made of the same materials and of gourds.

In the collection of foods, which is far from complete, may be seen a number of substances not utilized by the whites, especially acorns, seaweed, roots, the seeds of many wild plants, and the fruits and other portions of various cacti. Of especial interest also is a palatable corn-food unknown to white bakers—the delicate wafer-bread.

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<p>of many colors made from corn-flour by some of the Pueblo tribes.</p> <p>MUSICAL INSTRUMENTS (Case 139)</p> <p>MOST of the so-called musical instruments of the American Indians are merely drums, rattles, and similar devices used as accompaniments to singing, to accentuate the rhythm; but there was one true instrument on which tunes could be played—the flageolet, usually called a “flute.” This appears in several forms, and there are many whistles that sound only one or two notes. Several fiddles of Indian manufacture figure in the collection, but the conception is not native, being derived from the European violin.</p> <p>The drums exhibited fall into several classes, including the Aztec hollow-log type, the Delaware ceremonial “drum” consisting merely of a rolled dry deerskin, the single-head hoop or tamborine pattern, the double-head form suggesting our modern snare-drum, and the water-drum, which consists of a receptacle containing a little</p>	
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	<p>water "to improve the sound," over the mouth of which a skin head is tightly stretched.</p> <p>Rattles may be divided into two chief classes: one, the kinds that are shaken in the hand in time to the music; and the other, the sorts that are attached to the body and rattled with every movement. In the first group are found rattles of gourd, pottery, wood, rawhide, turtleshell, the shells of molluscs, puffin-beaks, deer-hoofs, metal jinglers, and an arrangement of metal discs on a frame, suggesting the old Egyptian sistrum; in the second group the materials are deer-hoofs, turtleshells, and, curiously enough, cocoons.</p> <p>Other instruments resembling rattles are the notched sticks and gourds known as <i>guayos</i>, upon which a small stick is rubbed to make a purring sound in time to singing, as well as various slappers, and the like.</p> <p>This display of musical instruments is designed to exhibit only the principal types. Others will be found among the objects illustrating the general cultures of the various Indian groups.</p>
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<p data-bbox="348 261 498 292">FOOTGEAR</p> <p data-bbox="346 322 500 353">(Case 141)</p> <p data-bbox="109 384 743 1333"> THAT the footgear used by the American Indians north of Mexico differed greatly according to region and to tribe may be seen from the 46 types in the one exhibit, which by no means exhaust the known local variations; but further study shows that for the greater part these may be assembled into the six principal patterns which are enumerated and described on the main label. It is interesting to note that the styles worn by the Woodland tribes are mainly soft-soled, while the Plains people used hard-soled moccasins, and the Eskimo in the north and some of the Apache and other Southwestern tribes wore boots. From about the Mexican border and southward, sandals were and are very popular. The exhibit illustrates among other things that the Algonkian word "moccasin" now popularly applied to all forms of Indian foot-coverings is not an exact term by any means, but may be applied to a number of differing forms of footgear. </p>	
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SCALPS

(Cases 109 C, 137 A)

PART of a case is devoted to a collection of scalps, which illustrate the well-known custom of many American tribes—the taking of the scalp of a slain foe as a trophy. Sometimes a very small part sufficed—a mere disc of skin at the point where the hair separates; but sometimes the whole scalp, with even the ears and part of the skin of the face, was removed. The scalps were scraped, stretched on a hoop, and often painted on the flesh side, in which condition they were carried by the women in a triumphant “scalp dance” on the return of the warriors. Afterward they were decorated with beads and preserved as trophies, were cut up into small locks as decoration for “war-shirts” and under clothing, were offered up to tribal deities, or simply thrown away. It is interesting to compare the taking and preserving of scalps among North American tribes with the taking and preserving of whole heads by certain South American

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<p>peoples, especially the Jivaro, as shown by exhibits on the Second Floor.</p> <p style="text-align: center;">HUNTING CHARMS</p> <p style="text-align: center;">(Case 137 B, 138 C drawers)</p> <p>ANOTHER section of the same case is devoted to a collection of hunting charms, mainly from the Crow Indians of Montana, consisting of small bags containing magic medicines to bring good luck, lucky stones of globular form, and certain fossils known to the Indians as "buffalo stones" from their reputed power to attract buffalo. The stones are usually covered with deer-skin, but it will be observed that a hole is almost invariably left in the cover so that the "buffalo stones" may "look out." The charms are profusely decorated with strings of varicolored beads, feathers, strips of ermine-skin, animal-teeth, and the like, and the skin covers for the charms are often handsomely beaded. One charm is slung in part of a large conch-shell, which must have come from the seacoast by trade, perhaps from the Gulf of Mexico.</p>	
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	<p data-bbox="505 245 816 280">MODERN BEADWORK</p> <p data-bbox="581 300 733 334">(Case 135)</p> <p data-bbox="339 355 982 599">WITH the arrival of Europeans came glass beads, which have been well received by the Indians. Evidence of their extended use is apparent in the exhibits, especially among the material derived from the North American tribes.</p> <p data-bbox="339 608 982 1099">Some remarkable effects in color, design, and technique were accomplished, calling for inventive ability, taste, and skill. A number of specimens have been segregated for the purpose of drawing attention to the clever manipulation of beads for decorative purposes. As technique, however, is the principal feature, an effort has been made to show a few of the numerous and intricate methods of sewing and weaving beads, which to some extent are explained by labels and drawings.</p> <p data-bbox="484 1137 829 1171">PORCUPINE-QUILLWORK</p> <p data-bbox="581 1192 733 1226">(Case 135)</p> <p data-bbox="339 1246 982 1321">PREVIOUS to the use of imported glass beads, the Indians of some parts of the</p>
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North American continent used porcupine-quills for ornamenting their belongings, and the earliest travelers mentioned this form of decoration in their writings. The quills were steeped in dyes made from vegetal materials, resulting in some remarkably harmonious color effects when the various tints were brought together in working out designs.

The numerous methods of fastening the quills to the articles to be decorated are even more intricate than those employed in beadwork. In the section devoted to this art are shown some specimens of sewing, without the aid of a needle, which would tax the patience and skill of the finest needleworkers of the present time. Exquisite effects in the weaving of porcupine-quills are also shown in this section. A number of the methods of sewing and weaving are explained with drawings and labels. (A work on the *Technique of Porcupine-quill Decoration*, with numerous illustrations, has been published by the Museum.)

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	<p data-bbox="346 244 980 403">In later years, commercial dye-material, which is far easier to prepare and apply, has supplanted the use of native dyes, to the great detriment of the art.</p> <p data-bbox="537 454 788 488">THE ESKIMO</p> <p data-bbox="423 508 907 543">(West Hall. Cases 100, 101, 102)</p> <p data-bbox="346 573 980 1316">THE ESKIMO are composed of many cognate but widely separated groups which inhabit the Arctic coast of America, as well as Greenland, the extreme eastern shore of Siberia, and the Aleutian islands, a territory of about 5000 miles in extent. The name Eskimo is derived from an Algonkian term signifying "eaters of raw flesh". They call themselves <i>Inuit</i>, meaning "people". The Russian discovery of northwestern America in 1741 proved disastrous to the Aleut, for their numbers were greatly reduced during the Russian domination. The Smith Sound people of the western coast of Greenland were not known until Sir John Ross visited them in 1818, at which time they knew little or nothing of the use of the kayak or even of</p>
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the bow and arrow. Many explorers of the Arctic area subsequently recorded their meeting with natives of that region, and indeed Peary's attempts and his final success in reaching the North Pole were due



The Eskimo Area

in great measure to the assistance rendered by the Eskimo of Smith sound.

The objects in the collection exhibiting the life and customs of the Eskimo may be

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<p data-bbox="236 770 303 795">Foods</p> <p data-bbox="220 983 322 1031">Raw materials</p> <p data-bbox="232 1222 309 1248">Houses</p>	<p data-bbox="350 240 987 731">said to represent six areas—Greenland, Labrador, Hudson bay, Coronation gulf, Mackenzie delta, and the Alaskan coast. Except for minor differences, the Eskimo are virtually uniform in culture, for their environment, being very much the same throughout the vast region occupied by them, has of necessity brought about similar living conditions, methods of securing and preparing food and clothing, conducting transportation, and providing shelter.</p> <p data-bbox="350 741 987 1192">The physical conditions of the Arctic region almost preclude the use of vegetal food, hence the Eskimo rely on seal, walrus, whales, and certain land animals for subsistence and clothing, as well as for a large part of the materials used in manufacturing implements, kayaks, and sledges. Driftwood is the only wood obtainable in many regions, and remarkable skill and ingenuity are shown in the use of that valued material.</p> <p data-bbox="350 1202 987 1320">Similar housing conditions prevail throughout the Eskimo territory—tents of skin for summer, for winter dome-shape</p>
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<p>shelters made of snow blocks, with a long, low, tunnel-like passage for an entrance, or the semi-subterranean house of the Alaskan coast, which is built with a log support for sods and earth. The Alaskan people, however, rarely use the snow-house except when hunting or traveling during winter.</p> <p>In the dwelling the lamp is an important article, furnishing both heat and light. Generally it is a shallow semilunar or circular dish made of soapstone or of pottery, in which seal-oil is burned, with moss for a wick. Lamps of ovate form are found on Kodiak island, Alaska. The rectangular cooking-pots, also made of soapstone, and in varying sizes, are suspended over the lamp; and very often there is likewise hung above the cooking-pot a rack on which clothing is placed to dry. Rather rude cooking-pots and lamps of pottery are found in Alaska. Many forms of food dishes and spoons are exhibited. Some of the wooden dishes are worthy of special notice by reason of the ingenuity displayed</p>	<p>Household utensils 100 A C 101 B D 102</p>
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<p data-bbox="228 297 321 394">- Hunting Fishing</p> <p data-bbox="218 855 336 953">Canoes or Kayaks (Above the cases)</p>	<p data-bbox="353 245 992 326">in bending and fitting two or more pieces together in their manufacture.</p> <p data-bbox="353 331 992 821">The almost exclusive use of animal food involves the expenditure of a great deal of time and energy in hunting. Seal and walrus are sometimes stalked while on the ice; seal are harpooned when coming to a breathing-hole in the ice, or both are hunted in the open water from a kayak. Land animals are hunted with bow and arrow; birds are speared, snared, or caught with bolas. Fish are both hooked and speared. Meat and fish are eaten either raw or cooked.</p> <p data-bbox="353 826 992 1328">The <i>kayak</i>, or man's canoe, consists of a skeleton framework composed of many slender pieces of wood lashed together with rawhide thongs and the whole covered with seal rawhide excepting a small cockpit, all the seams being made watertight with firm sewing. In rough water the canoeman wears a waterproof coat made of seal intestine, which will be referred to later. Kayaks to accommodate two or three men are sometimes built on the Alaska coast. The woman's boat, or <i>umiak</i>, built for</p>
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<p>transporting loads, has likewise a frame of wooden strips lashed together and braced with rawhide thongs, which is similarly covered with sealskins, but is not decked as in the case of the kayak. Sometimes these boats are from 25 to 30 feet in length and are capable of carrying great loads.</p> <p>Excepting certain variations in shape and size, the principle of the harpoon is the same throughout the Eskimo region; its function is to implant in the body of an animal a detachable toggle-head provided with a retrieving line. Various forms of these are exhibited. The toggle-head is an ingenious and important contrivance, constructed in such a manner that a pull on the retrieving line causes the head to turn lengthwise across the wound, in which position it is almost impossible for the quarry to free itself. A lance with a fixed head is generally employed to despatch the animal.</p> <p>In connection with the light harpoons with barbed loose heads may be seen some throwing-sticks, by the aid of which harpoons are projected with great force. When thus used, the harpoon is usually provided</p>	<p>Harpoons 100 A 101 A D E 102 A</p> <p>Lances 100 A 102 A</p> <p>Throwing-sticks 100 A 102 A</p>
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<p>Bows Arrows 101 B C 102 B</p>	<p>with a small cavity in the end of the shaft which fits on a spur at the extremity of the throwing-stick. The harpoon is laid on the stick, with cavity and spur together; the thrower, gripping the two implements, raises them shoulder-high, horizontally, with the point of the harpoon toward the game; the weapon is then cast at the mark with power concentrated at the point of connection between the cavity in the shaft of the harpoon and the spur of the throwing-stick. This implement had a very wide distribution, its use, indeed, extending as far as southern Mexico.</p> <p>Of bows there is a wide range, from the compound bow made of several pieces of bone, antler, or muskox-horn, bound together and backed with sinew, to the powerful one-piece, sinew-backed, wooden bow of Alaska. Of this, it may be said, a better bow is not made by any of the American aborigines. The arrow of Smith sound is a non-feathered shaft of wood with a lance-shape iron head, or with a bone or an antler foreshaft and a small barbed point of iron, in contrast with the well-constructed arrows</p>
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<p>found to the westward. A feature of interest in connection with hunting and other implements is shown in the use of native copper for harpoon- and arrow-points, knives, etc., although stone and bone were and still are employed in the manufacture of these implements. One of the publications of the Museum treats of the copper objects made by the Copper Eskimo.</p> <p>The bolas are used for catching birds while traveling in low-flying flocks. As the specimens show, each bolas consists of a number of pieces of bone or ivory attached to strings, the ends of which are tied together. The bolas is thrown at a flock in such a way that the weighted ends spread, and either entangle or stun one or more birds.</p> <p>Another object of interest is a stool used by a seal hunter while waiting for a seal to come to its breathing-hole in the ice. As absolute stillness is required for hunting seal by this method, a piece of furry skin is sometimes placed under the legs of the stool to prevent them from scratching on the ice.</p>	<p>Bolas 101 A</p> <p>Hunter's stool 101 A</p>
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Dress
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Clothing exhibits a wide range in cut and style. The highest degree of art in the making of clothing among the Eskimo has been developed in Alaska, where caribou-skins are largely employed for the purpose, while furs of other animals are used for ornamentation. Allowing for differences in style, a general description of Eskimo clothing will suffice for the entire area.

The coat is made to slip on over the head, and is provided with a hood, which, for men and young people, is made to fit fairly snug; for a woman it is fashioned large enough to cover also an infant when carried on the back, but for children the hood is often made separately from the coat. In some of the women's garments will be seen the large hood of the coat and the pocket which forms a part of it, for the accommodation of the baby when carried on the woman's back. A leather thong is passed around the woman's body below the infant's feet to keep the child from slipping. Beneath the coat is shown a pair of women's long boots, each provided with

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<p>a large pocket between the knee and the ankle, into which a woman often draws up her feet when seated in the snow-house. A curious hair ornament for women was worn on the west coast of Hudson bay: the hair was divided from front to back, brought forward over the shoulders, laid along a rounded stick, and spirally wrapped with strips of colored cloth or of caribou-skin. Several of these sticks with their wrappings are exhibited.</p> <p>The clothing of the Smith Sound Eskimo is distinguished by the short cut of the coats both for men and for women, so that in stooping the waist is uncovered. Another distinguishing feature is the materials used: men wear knee-length breeches made of polar-bear skin, frequently for both summer and winter; the women wear short, legless trunks made of the skin of the fox or of the Arctic hare. The coats for men and women for summer are made of sealskin. Coats of fox and Arctic-hare skins are preferred for winter use, with an inner coat of bird-skins or sometimes of caribou-skin.</p>	
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Attention is called to the man's coat made of blue and white fox-skins, of exceptionally good quality. Unfortunately the Eskimo of Smith sound have not developed the art of skin-dressing to any great extent. Boots are made of sealskin, with the hair scraped off for summer, and for winter of caribou or polar-bear skin, the fur left on, with inner boots or stockings worn fur-side inward. Both men and women wear breeches, varying in length according to the local style. Usually the woman's garment is shorter than that of the man, so that a woman's boots are longer than a man's, but both being made to reach the extremities of the breeches. During summer one suit of clothing is worn, while in winter a double suit is used, the inner one having the fur-side next to the body; and the fur-side is usually worn inward also in the case of boots and gloves.

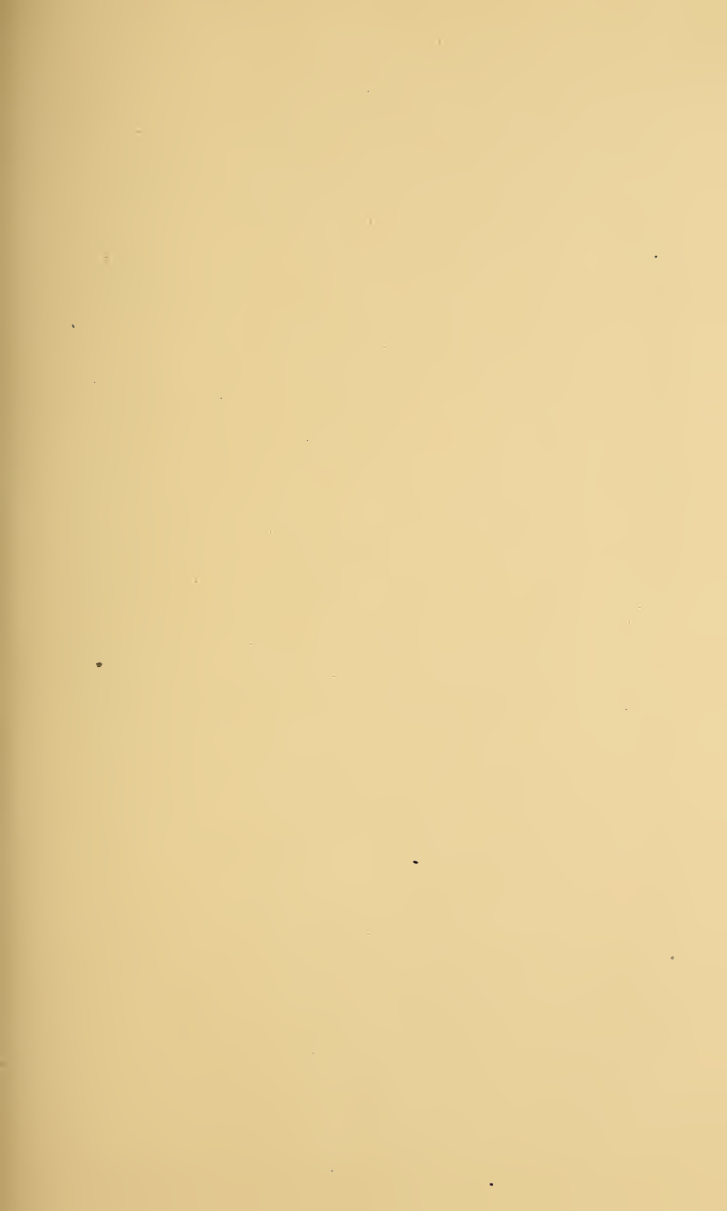
For comfort when traveling or hunting on the water in a kayak, a waterproof coat was devised, as above mentioned. Made of strips of seal intestine sewed together, it is slipped on over the head; the lower

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<p>extremities of the coat are laid over the rim of the cockpit of the kayak and there tied, so that not only is the hunter's clothing kept dry, but water is prevented from entering the canoe. Other objects made of seal intestine are pouches for containing trinkets.</p> <p>To prevent snow-blindness, caused by the glare of the sun on the snow, the Eskimo have perfected snow-goggles, which differ in form, material, and workmanship, according to locality; but generally they are made of wood, carefully fitted to the face, with narrow slits or small elliptical holes to look through.</p> <p>The style in footwear varies according to locality. A man's boots are usually knee-length, sometimes made with the hair scraped off for use in mild weather, or with the hair left on for winter wear, during which season is also worn an inner shoe or stocking generally made of soft-tanned skin with the hair left on and turned inside. South of Norton sound socks twine-woven of beach-grass are used. The same description applies to women's footwear,</p>	<p>Pouches 101 A 102 A</p> <p>Goggles 101 C 102 B</p> <p>Footwear 101 A B 141 (East Hall)</p>
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<div data-bbox="215 526 304 621">Skin-dressing tools 101 B</div> <div data-bbox="208 775 308 826">Basketry 100 C</div> <div data-bbox="203 987 313 1106">Wood and Ivory carving 100 B C 101 A</div> <div data-bbox="215 1277 301 1328">Masks 100 B C</div>	<p>except that it is longer in the leg than the men's boots. The Eskimo of Coronation Gulf and the west coast of Hudson bay use in addition, over their fur boots, a low, slipper-like shoe, made of leather from which the hair has been removed.</p> <p>Various forms of skin-dressing tools are displayed, one in particular being of interest in that it is made to fit the hand, with grooves for the fingers and thumb, which afford a firm, comfortable grip for the implement when in use.</p> <p>From Norton sound southward the art of basket-making is highly developed. These baskets are made of beach-grass in twined and coiled weave, and are of excellent workmanship.</p> <p>Carvings in walrus and fossil mastodon ivory were made both as ornaments and as toys. Etchings on ivory objects, such as pipes, bows for drills, etc., illustrate hunting and other scenes, and in some instances are records of important events. Other pipes are of wood, inlaid with lead.</p> <p>Many Eskimo ceremonies are performed for the purpose of bringing good luck in</p>
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<p>hunting. Wooden masks have been found in use among the Eskimo of the Alaskan coast and the Aleutian islands, but they have attained their greatest development along the lower Yukon. Masks are carved and painted to represent mythical beings or animals supposed to have supernatural powers. A number of large wooden masks were found in a cave on one of the small islands at the western end of the Aleutian group, where they had been hidden from Russian officials and missionaries who had forbidden the natives to practise their primitive rites and had ordered the destruction of such paraphernalia.</p> <p>Faith in charms and fetishes prevailed to a great extent among the Eskimo. Almost any object might have become a charm or a fetish, its efficacy having been suggested by dreams and visions. Stones of unusual shape, and parts of animals, birds, or plants, were often used with a firm belief in their supernatural power, some more efficacious than others. Some of these may have been believed to possess power to heal the sick, to bring good luck in</p>	<p>Charms and Fetishes 101 E 102 C</p>
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<p>Fire- making 101 B</p>	<p>hunting, to bewitch an enemy, or to guard a traveler against evil spirits. Whatever the functions of the particular fetish or charm, it was carefully and reverently guarded, and often propitiated with prayer or song. Many such charms are displayed, also the clothing worn by a medicine-man when performing some special rite in connection with his sacred objects.</p> <p>A firemaking outfit consists of pieces of iron pyrites and grass-seed down. A sharp blow on the pyrites, preferably with a piece of steel or iron, produces the necessary sparks; these are caught in the downy tinder, which smolders and is blown with the mouth into a flame.</p>
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